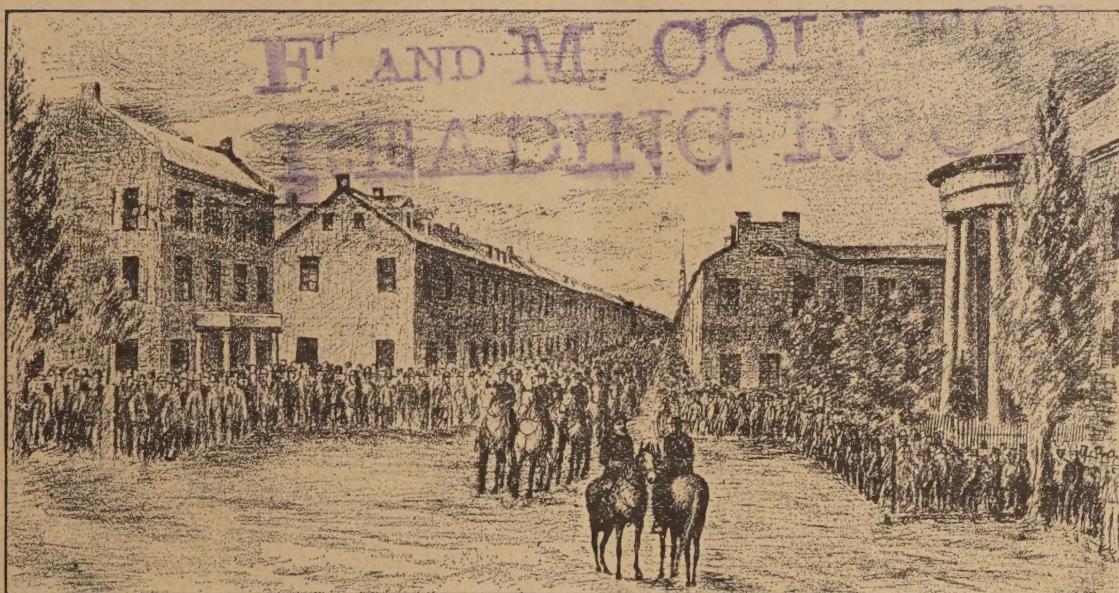


REFORMED CHURCH MESSENGER



GENERAL LEE AND STAFF IN THE PUBLIC SQUARE OF CHAMBERSBURG—LEE AND HILL IN COUNSEL.

(See Editorial: "MEETING AN OLD FRIEND")

(The memorable scene above recalls a historic incident of great importance, which occurred on the day when Chambersburg was burned. Mr. Jacob Hoke, in "The Great Invasion," states that he watched with intense interest the result of the council that took place between the Confederate leaders, and remembering that Mr. B. S. Huber, who stood by his side, had been sent a few days before with a message to Harrisburg and could be relied upon for any duty, Mr. Hoke said to him: "There, Ben, is perhaps the most important council in the history of this war and the fate of the Government may depend upon it. If General Lee goes on down the valley, then Harrisburg and Philadelphia are threatened; if he turns east, Baltimore and Washington are in danger, and the Government ought to know as soon as possible which way he goes." Mr. Huber replied that, although weary, he would be willing to go, if necessary. In a short time the council ended, General Hill falling back and General Lee riding in advance, the whole cavalcade moving forward. Reaching nearly the middle of the diamond where the road leading to Harrisburg is crossed by the pike leading to Gettysburg and Baltimore, Lee drew the right-hand rein and his horse turned eastward. "Looking around for Huber," says Mr. Hoke, "I saw him elbowing his way through the crowd of citizens to convey this important information to Harrisburg.")

The Imperative Need of the Church

What does the Church need most? It needs money, but it must be clean. It needs members, but they must be true. It needs ministers, but they must be strong. It needs religion, but it must be pure. It needs sociability, but it must be sincere. It needs philanthropy, but it must be tempered by justice. But more than all these it needs leadership. More than all these, too, it needs persecution, because it dares to go contrary to the accepted order of things—when these things are wrong. Nothing would make the Church grow in influence quite so much as to be persecuted for righteousness' sake.—Charles Stelzle.

PHILADELPHIA, JANUARY 16, 1919

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Why This Campaign?

In France and Belgium the Protestant Churches have suffered equally with the Catholic Churches during the great world war. In due time, which is likely to be a very long time, an indemnity covering the damages to Church property will no doubt be paid by Germany. But, meanwhile, assistance must be given to these Churches. They must have places of worship and ministers to shepherd their sorely tried people. To do this

will require assistance from their Protestant fellow Christians in America. They have been "stripped and wounded and left half dead," and it is our privilege to play the part of the Good Samaritan. It is not enough that we have, as a nation, wrought physical deliverance for them from the hand of a ruthless enemy. We must assist in giving them the Bread of Life.

Then, too, we must remember that for a period of a year at least a large number of our boys will remain in the service, in the camps of our own land as well as overseas. They are being ministered to by chaplains. We, as a denomination, during this period of time, must morally support and assist in financing the work which these men are doing for the boys. We must also share in the expenses which the National Service Commission of the Federal Council of Churches is rendering the nation at this particular time. A part of our budget, therefore, must go toward this.

What Is This Campaign?

It is the effort of fourteen Protestant Denominations of our country to raise \$10,000,000 in answer to the crying need of France and Belgium and to the religious need of our soldiers and sailors during the period of demobilization. The temptations that assail our boys will now be stronger than ever. Since the armistice has been signed there will be less stressing of morale than during the period of conflict. But it is here that the Christian forces through their chaplains must step in and endeavor in every way possible to make certain that the young men will return home clean of life and morally fit and strong to assist in the work of building the Kingdom of God in the life of the State and the nation. These are the two essential purposes that will prevail in this campaign as far as the Reformed Church in the United States is concerned. Our efforts will be to secure a fund of not less than \$110,000 for these two objects. Some of our sister denominations will include in their campaign fund other objects growing out of the war and expenses that have been incurred on account of the war. Thus, while the campaigns in the various Churches will be parallel, in many of them, in addition to reconstruction work in France and Belgium and the work for our boys during the period of demobilization, other items will be included.

When Is This Campaign?

The month of January, 1919, will be given over to the perfecting of the machinery that is to do the task and to such publicity as will make known to every member of our denomination the aims of this Campaign. The month of February is the Campaign month, and the period from the 2nd to the 9th is the one which we will use for this Campaign. Some of our sister Churches will have their Campaigns later in the month. In those sections of our country where our denomination is strong the congregations will be grouped under the county as the unit, and where this not possible the local congregation will be appealed to directly. We propose to close this Campaign February 10th, so that the claims of the Church as represented in the objects of the Classical Apportionment may have the right of way.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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NEWS IN BRIEF

America Must Continue to Feed a Large Part of the World. Don't Waste Food!

NOTICE—Subscribers to the "Messenger" whose subscriptions have been renewed within the past week or two need not be concerned if changes in the date are not immediately made. Owing to war conditions the materials from which the stencils are made could not be procured, but the changes will be made at the earliest possible moment.

The Federal Council has sent a commission of 14 to the Peace Conference at Versailles. The majority are already in France or on their way. These prominent Churchmen are going at great personal sacrifice, laying aside for the time their important tasks in the work of the Church because they believe that the League of Nations idea is the most practical embodiment of Christianity as applied to international life. The prayers of all the Churches should be with them in their difficult mission. The commission is headed by Dr. Frank Mason North, President of the Federal Council.

A gift of 350,000 francs was the New Year's greeting to the French Protestant Federation cabled January 2 from the Federal Council of the Churches of Christ in America. This amount was contributed through the Committee for Christian Relief in France and Belgium, the National Lutheran Commission, the Reformed Church in the United States and the American Huguenot Committee. Since January 1, 1918, over \$140,000 has been contributed. We are thankful to have had a part in this immediate grant of relief and are confidently expecting that our February War Emergency Drive will enable us to send the full \$75,000 expected from our Church for France and Belgium.

The 20th anniversary of Rev. William H. Erb's pastorate in St. Paul's Church, Bethlehem, Pa., was celebrated January 5. In point of service he is the dean of the Protestant ministers in that city. He came to St. Paul's Church 20 years ago from Lansford, Pa., where he had begun his ministry, and during this score of years St. Paul's has become, under his faithful leadership, a strong and prosperous congregation. Rev. Mr. Erb has baptized 330, wedded 126 couples, officiated at 220 funerals, confirmed 239 and received by letter and reprofession 357 members. Rev. T. C. Brown, of Grace Church, Bethlehem, preach-

ed the anniversary sermon. After the sermon Mr. Frederick Lees, organist, presented the pastor with a well-filled wallet as a token of appreciation and esteem in behalf of the congregation. The "Messenger" wishes for him many more years of growing usefulness.

The Nativity of our Saviour was celebrated by the Willow Street congregation, Lancaster Classis, Rev. G. A. Stauffer, pastor, on Christmas night. The capacity audience listened to an inspiring program, including the musical cantata, "The Glory of the Lord." Lt. Paul M. Limbert delivered a pleasing address and the offering for Bethany Home was \$33. The Young Ladies' Organized Class made a dozen boys' blouses and sent them to the Nazareth Home. The "Flu" stopped rehearsals at Conestoga and no Christmas service was held there. The pastor and wife were generously remembered with gifts of money from both Conestoga and Willow Street and an abundance of good things to eat, including chicken "both dead and alive."

In Trinity Church, Philadelphia, Dr. J. M. S. Isenberg, pastor, an Every-Member Canvass was made in December with most satisfactory results in spite of the holiday season. The resources for the congregation for the New Year indicate a very substantial increase amounting to at least \$2,200, almost equally divided between current expenses and benevolence. The budget for the year calls for \$7,945 for current expenses and \$5,720 for benevolence. On the basis of the reports of the past year and the pledges of the new year, the benevolence is assured, while that for current expenses is assured within about \$200. This calls for a monthly budget of over \$1,100. The task accomplished was most pleasing and a source of inspiration to the pastor, officers and people of the congregation.

In the First Church, McKeesport, Pa., Church services were suspended for five Sundays in October and November on account of influenza. The Communion was held November 17. Three new members were received. Four members have died of the epidemic. At the Home Mission Day service \$37.50 was given for this cause. The W. M. S. held a service on Thanksgiving, at which the ladies turned in their Thank Offering boxes. The sum was \$24. In other ways \$13 additional was added. On the evening of December 15 the choir rendered a beautiful Christmas cantata. On December 22, in a tastefully decorated Church, with a Christmas tree, the regular Christmas service was held. The offering for St. Paul's Home was \$129.25, including a check sent a few weeks

earlier. Rev. Dr. D. B. Lady is serving as acting pastor, the regular pastor, Rev. Paul B. Rupp, having not yet been released from his Chaplaincy in the Army.

The members of Grace Church, Baltimore, Md., Rev. H. A. Shiffer, pastor, were grieved Christmas morning to learn of the death of Elder Herman Boeschee, who went to his reward during the night. Mr. Boeschee, together with his widow, have been, until recently, actively identified with Grace Church from its very beginning. This helpful brother was one of the first elders and served in that office at intervals until two years ago, when, on account of poor health, he declined a renomination. "Blessed are they who die in the Lord." Barring the sadness over Elder Boeschee's death, the members of Grace Church spent a delightful Christmas Day. It was ushered in by a largely attended early service. For Ministerial Relief \$5.87 was given. At 8 P. M. the Sunday School rendered in a most pleasing manner, "The Star of Splendor," before a very large audience. The offering for the orphans was \$34. The pastor was presented with a leather wallet containing a very liberal sum of money. The Ladies' Iris Bible Class graced the day by presenting the Fort McHenry Base Hospital with a very practicable invalid table.

The epidemic and disagreeable weather somewhat handicapped the fall work at Grace Church, Frederick, Md., Rev. John A. Ditzler, pastor, but everything is now about normal. Home Mission Day was observed by both Sunday School and congregation on the second Sunday in November. A special offering of \$50 was made for the cause. The annual Every-Member Canvass by 24 men, under the direction of the Missionary and Stewardship Committee, was made the first Sunday in December, with most encouraging results. During the illness of the pastor with "flu," the pulpit was acceptably filled by Rev. G. Nevin Rebert, of the Boys' High School, and Dr. J. H. Apple, of Hood College. Christmas was a joyful season for both pastor and people. The several departments of the Sunday School rendered a very instructive program on Christmas night. The offering of \$110 was for the orphans at the Hoffman Home. Just before dawn, Christmas morning, a brass quartette of the Sunday School Orchestra traveled to different parts of the city and played Christmas carols. The winter Communion was celebrated on January 12.

PHILADELPHIA, PA., JANUARY 16, 1919

The Trenches and the Church at Home

O much has been said and written about the attitude of the men in khaki and blue toward the Christian Church, and so difficult is it to get at the whole truth of such a problem that one may perhaps not unjustly say with reference to it that "one man's guess is as good as another's." And yet, we will all confess that certain men have had extraordinary opportunity for sizing up the situation and are so gifted with insight and foresight, so generally recognized as clear-visioned prophets of the modern age, that anything they write on this subject is worthy of our serious consideration. One article we can seriously commend to every thoughtful reader is in the January *Atlantic Monthly*, from the pen of Dr. Harry Emerson Fosdick, of Union Theological Seminary, under the above title. Dr. Fosdick, whose books have made him one of the best-known figures in American Church life in our time, and who, although a Baptist minister, has recently been called to be the permanent preacher of the First Presbyterian Church of New York City, unquestionably one of the foremost pulpits in America, served in the trenches with the boys and writes at first hand concerning this mooted question. He does not hesitate to say: "Of all the men of our generation, I would choose to know what the soldiers in the trenches think about God and the institutions that are supposed to represent Him and the people who are accustomed to proclaim Him. I would choose them not simply because they are the epitome of our American manhood at its best, but because this experience of war, in spite of the self-limitation which it imposes, has been an apocalypse to every sensitive man who has gone into it. The Church may well desire to know what these men are thinking."

Dr. Fosdick sums up under four heads the accusations which the spirit of the Army brings against the Churches and on which the hostility of the soldiers especially will fall, if they are not rectified:

I. *A certain habitual selfishness* in the appeal of the Church to men, the feeling on the part of many that it simply threatens sinners with hell and promises certain comforts and blessings to the good, thus playing upon selfish fears and selfish hopes. These men, who did not go to France to save their souls, but *forgot themselves and went "to do something for others,"* have learned "that innermost salvation that never comes except through social sacrifice, and they feel furiously the shame of the selfish appeal with which Churches too often angle after men." They demand an incentive that rather "sets men to hard tasks and gives them inward power to battle through to righteous victory." Above all things, the Church must stop making any man suppose, what one chaplain says the soldiers think, that "religion is nothing more than a bribe for protection by a benevolent God."

II. *The pettiness of our sectarian emphases*, the arch-sin of "specializing in irrelevancies and circumferential trivialities." The war has proved to these men that life is too short to waste much breath on accidentals and that "only a few great things in religion matter." The minutiae of our denominations are considered an impertinence, whereas God and Heaven loom larger in the hearts of these men than ever before. Dr. Fosdick well says that "we need not make our soldiers popes because they are heroes. Like other men they make snap judgments and are given to swift condemnation of things they do not like, nor are they famous for finesse." But when we cease "poulticing our consciences with soft complacency," he agrees that any "impatience of the soldiers with our belated sectarian divisions is justified." We have grown fluent with "historical explanations of present ills and the day for this pleasant dalliance is over. Whitewash cannot forever support rotting timbers."

III. *The negativeness of our ethic.* Our virile manhood strenuously objects to an idea of righteousness which consists in a variety of abstinences from a multitude of pleasurable things, piddling, piffing prohibitions, which men with red blood are apt to regard with sheer contempt. So far as many Churches are concerned, this stricture may be utterly unjust, and yet, we must admit that there is entirely too much of the "Thou shalt not" in our modern religious teaching. The righteousness of the saints in the general estimation of the Army is little more than "anti"—anti-dance, anti-theater, anti-cards, anti-drink, anti-smoke, anti-profanity, anti-all fun on Sundays, etc. Multitudes think of the Churches as having no ethical enthusiasm for anything except negative ideals of individual behavior.

V. *The undemocratic quality of our fellowship.* The glory of the Army is comradeship, in which previous wealth, rank and occupation do not count, but only manhood matters. "The class divisions in our Churches," says Dr. Fosdick, "are in ill accord with the democracy of the Army. I do not see how these soldiers are coming home to many of our Churches where pews are owned or rented, and where the congregation is so seated that a man's relative income can be estimated by his comparative distance from the altar."

"These men," concludes Dr. Fosdick, "have been learning everything that fellowship in devotion, sacrifice, suffering and death can teach. At their best they are very gallant gentlemen. When these men smite the Churches with their criticism, they strike us where we live. But one who lives with them feels at times not so much the sharpness of their criticism as he feels the poignancy of the appeal which, often dumbly, they are making to the Churches. I heard a lecturer, speaking to a great audience of Americans in France, turn aside to plead with them about the Church. He pictured to them their possible return to America, not negligent of the Church, or alien, but concerned to blow to smithereens the conventionalities that impede her usefulness, and to make of her again the place where those who march with God can find their point of rallying. Not even denunciation of the Kaiser called out more long and eager cheers."

"Once let these men feel that the Churches have been stabbed wide-awake, that like all other institutions in this direful, slaughterous generation, they are resolutely planning for a new and greater day, and the best men of the Army will run out to them. Atheism is negligible at the front. The Army as a whole believes overwhelmingly in God and immortality. The Church's day of crisis with the Army's men is also her day of unprecedented opportunity. Let the Churches proclaim social aims worth fighting for, not a mere selfish gospel of safety; let them lift up the central faiths of the Christian life with the fringes hanging how they will; let them make ethical negations only the shadows cast by the great light of positive ideals; let them practice as well as preach fraternity; and doing these things, let them draw together in one common cause because they have learned how much they all agree and how insignificantly they differ. They need not fear the return of the Army, if they will do that."

"Facing this coming decade with its unbounded opportunity to fight for things worth while, *I should desire before all else to be a Christian minister.* But to be a contented minister, a conventional, placid minister, soothingly mellifluous on Sunday while the whole world is on fire—that is anathema! As in every great generation of the Church, the glory which the ministry offers to robust young men to-day is the glory of a fight."

EDITORIAL

MEETING AN OLD FRIEND

On a recent Sunday the Editor of THE MESSENGER was privileged to supply the pulpit of Salem Church, Doylestown, Pa., whose pastor is serving as chaplain in the U. S. Army and is stationed at Camp Upton, L. I. That afternoon one of the faithful members of Salem congregation called upon the Editor and asked whether he would be willing to pay a visit to one of the well-known residents of the town, Mr. Bernard McGinty, who had heard that the Editor of THE REFORMED CHURCH MESSENGER was in Doylestown and who was exceedingly anxious to meet him. Now, Editors are proverbially lonesome folk, especially those who have been for years in the Christian pastorate and were accustomed to have people take a human interest in them and shower them with invitations and courtesies of various sorts. Hardly anybody is expected to take much interest in Editors. And perhaps it was because they are not often singled out for special invitations that this particular Editor was so glad to seize the opportunity of making a call upon one who was so very anxious to meet him, even though it happened to be a man of whom he had never before heard. Upon our arrival at Mr. McGinty's place of business, we were introduced to a most interesting and vivacious citizen, who announced with the greatest geniality: "*Behold in me the old 'printer's devil' of the REFORMED CHURCH MESSENGER!*"

Upon inquiry the Editor was delighted to discover that Mr. McGinty, when a boy in Chambersburg, Pa., was employed by the Rev. Dr. Samuel R. Fisher, then in charge of the publication interests of the Reformed Church, and that he faithfully served for a number of happy years in THE MESSENGER office in a number of capacities, and remained in this service until that historic day, July 30, 1864, when THE MESSENGER building, a four-story edifice, which was then the largest in the town and stood on the Public Square, was destroyed with the rest of the business section of Chambersburg when it was fired by the Confederate Army.

It was a most interesting conversation which the Editor enjoyed with this good old friend of THE MESSENGER who was pleased to style himself the "printer's devil." It was delightful to hear the kindly, gracious way in which he spoke of the sainted Dr. Fisher, his "venerable and beloved friend," whom he declared to be "as good a man

as ever lived, utterly and unselfishly devoted to the interests of the Church." It was revealing, too, to hear that in those days THE MESSENGER had the only power printing press in that community and that the three other weekly papers published in the town of Chambersburg had their press work done in THE MESSENGER office. It was one of the jobs of Mr. McGinty to haul the forms from these various offices to THE MESSENGER building. It was also a part of his work to distribute THE MESSENGER to local subscribers, and he declares that *more MESSENGERS were thus distributed in the community than copies of all three secular papers combined.* Those were evidently days in which the religious press enjoyed a pre-eminence which is not so common in these later times.

It is also to the credit of this "printer's devil" of the old days that when he overhead the threat of the Confederate General that the town would surely be burned down if \$500,000 in greenbacks or \$100,000 in gold were not forthcoming by a certain hour, he hastened alone to THE MESSENGER building and carried down into the large vault the valuable galleys containing the lists of subscribers, electrotyped plates of the Catechism, and other material, and the vault in question proved to be the only fire-proof safe in the town when the threat to burn was carried out.

Mr. McGinty declares he will never feel old as long as he can remember the happy days when he was such an important personage in THE MESSENGER office. We can only regret that we cannot give herewith a picture of this old friend of our paper, for he asserts that he has no photo and would not ask any photographer to "take a chance by lining him up before the camera." As an indication that he remains young in spirit, he celebrated New Year's Day by working in his office from 7 A. M. until almost midnight, and then writing his good wishes for a happy and prosperous New Year for THE MESSENGER, praying that the good seed sown by his friend, Dr. Fisher, may "bring forth still more good fruit through the columns of the old paper."

Significant, also, was it to find on the stationery of his print-shop, as well as on the spirit of the man, the fine sentiment which needs to be remembered not only by printers, but by preachers, editors, and the rest of us: "If a man write a better book, preach a better sermon, or make a better mouse trap than his neighbor, though

he build his house in the woods, the world will make a beaten path to his door." It was a real joy to be thus brought into touch with one who knew THE MESSENGER "way back in the 60's" and who served it so well during those days of crisis and difficulty, and who yet cherishes for it an evidently sincere affection, although he is a member of a different Christian Communion. THE MESSENGER is happy in all its friends, old and new.

* * *

GETTING TOGETHER

It has long been felt that the pressure for a more complete union of our Protestant forces has been coming with the greatest insistence from non-Christian lands and that those who represent the Cross of Christ on the frontiers would compel the Church at home to recognize how foolish and how wrong our present divided condition really is. A conference, called by Dr. Robert E. Speer, in New York City, on December 17th last, gave such promise of definite and tangible results in this direction that we are glad to call the attention of our readers to it. It was a gathering of executives and officers representing five Foreign Mission Boards—Presbyterian U. S. A., Presbyterian U. S., United Presbyterian, Reformed Church in America, and Reformed Church in the United States. The proposition before the meeting was nothing less than the *corporate union of these five agencies, regardless of whether the denominations behind them unite or continue independent.*

The *Continent* reports that the feeling of those who participated was unanimous that whether their constituencies were one or several, their work in foreign lands is one, and for many reasons ought to be administered from a single office with a unified executive staff. A tentative paper outlining the plan of union was said to be approved by all present, and arrangements were made to have it transmitted to the respective Boards for consideration and revision.

The fear of signing away certain jealously guarded denominational rights and properties will undoubtedly interpose obstacles, but there seem to be excellent reasons why some such plan should be favorably considered. Certainly the attempt to propagate and perpetuate American denominationalism in the Orient is not only preposterous, but shameful. There are serious questions of policy involved, to be sure, in having a joint Board representing these five denominations to conduct the work now directed by five independent Boards. But it is difficult for us to believe that any consecrated heart in the Reformed Church would feel like giving one cent less for the larger work conducted by this united Board; when its broader scope of interest and its globe-circling outlook ought really to inspire a deeper concern and a more profound devotion, for this would mean that the other bodies in the Presbyterian order would be interested with us in supporting our work at Sendai and Yochow and Chen-chow, and that we would be interested with them in supporting not only this work, but also the splendid enterprises in India, Korea, Siam, Africa and the Islands of the Sea, to say nothing of the great and interesting work in Latin America. As a matter of fact, our missionaries in Japan are not striving now to make members of the Reformed Church, but to win members to the Church of Christ in Japan, and a similar coalition is being effected by our missionaries in China, which is absolutely forced by the requirements of the situation. Why, then, should we not be wise enough, in the interests of Christian statesmanship, of economical management, and of the inspiration which comes from the larger program that would be involved in such a united work, to sink any individual preferences and any exclusive denominational prerogatives which would interfere with its consummation?

Such a thoughtful and definite appeal as is voiced, for example, in the articles by two of our Western pastors in this issue of THE MESSENGER, calling for "a united Church and a comprehensive program," expresses what

many of our younger men especially are feeling very deeply and insistently in these days of world readjustment. And if we begin with such a united conduct of our foreign missionary enterprise, it is bound to hasten the day when we shall get together more closely in the work at home. Working together in a common cause is a wonderful stimulus to friendship, as, for example, John Bull and Uncle Sam have learned. THE MESSENGER would be glad to have this matter prayerfully considered and seriously discussed by our people. There is, of course, room for differences of judgment; there are undoubtedly difficulties in the new plan, as we must confess there are in the old one; but we would be false to our own conscience if we did not express our conviction that what we might possibly lose by such an arrangement would be small in comparison with what we would be sure to gain.

* * *

THE DEATH THROES OF JOHN BARLEYCORN

"Will Bolshevism Come With National Prohibition?" That is the sinister question propounded in a huge advertisement published by the liquor crowd. The answer is, that if the "booze bunch" could prevent Prohibition by Bolshevik methods, they would undoubtedly do so, as they have always been notorious law-breakers, and they are not embarrassed by any such encumbrances as religion, morality or patriotism in their desire to preserve the rum business. Fortunately for us, they are too late to save their dangerous traffic by resorting to threats of anarchism. This week is likely to sign the death warrant of the iniquitous business; at least the hour of deliverance is fast approaching. Dealers with an eye to gain are placarding their stores with announcements that as the nation is likely soon to be "bone dry," people who want to prolong their opportunities to get drunk ought to lay in a big stock now, before the prices soar sky-high. Some of the biggest breweries are being transformed into useful manufactories, stock-yards, etc., and all who have any perspicacity are beginning to realize that the saloon has been weighed in the balances by the American people and has been found wanting.

* * *

WORTHY OF REMEMBRANCE

The passing of that dynamic personality, Theodore Roosevelt, recalls to us his inspiring fellowship in Grace Reformed Church, Washington, during the years he spent in the national capital as Assistant Secretary of the Navy, Vice-President, and then for seven years President of the United States. The writer remembers how Dr. Schick, then pastor of Grace Church, used to refer to the regularity and helpfulness of Mr. Roosevelt's attendance and to the further remarkable fact that, on the infrequent occasions when he missed the services of the sanctuary, he always wrote to the pastor a letter explaining and regretting his absence. Wouldn't it be refreshing if all those who aren't busier than the President of the United States were to follow such an example? We should not easily forget the intense love of the House of God evinced by this man who was at once so great a Christian and so great an American.

Last year was a year of fearful experiences. The three great scourges, of war and famine and pestilence, have done their work of devastation, and many have had their hearts torn by the effects of these distressing visitations. But they will all pass away and the heavy burdens will be lifted. God still reigns. The earth shall again rejoice.

"The bird on the wing sees a different world from the bird in the bush. To the soul on the wing the earth seems very much smaller than when it is glued to the ideals of the dust. It is worth while to rise for the outlook and the perspective."

COMMUNICATIONS

"THE THINGS THAT ARE MORE EXCELLENT"

BY THE REV. THOMAS H. MATTERNESS

In THE MESSENGER's request for this article there was stated that "it is quite a general testimony that every war in history has been followed by a serious moral and spiritual decline." Therefore the queries—"Do you consider such a slump in morals and spirituality inevitable; are there evidences of such a slump now; are we to expect a return to the *half-gods*; and what should the Church do to avoid such a slump or to mitigate its lamentable effect?"

The one truth not to be escaped is the inevitable decline, heretofore, of the morals and spirituality of any people engaging in war, and issuing therefrom either as victor or vanquished. But the reaction has been only temporary—or how could society have weathered every storm of war and conflict? Not that the game, from any point of view, has been worth the candle—for every conflict from the beginning was absolutely unnecessary, had the love of God been in men's hearts. It seems that Providence permits sin to wreak its own vengeance upon itself. But a large part of war's toll in moral and spiritual matters was the result of the fighter and not so much of the fighting. One need not wonder at the dire results of war when so little had been done to safeguard the fighter as a man. Dr. Herman has well said: "*We shall win the war by showing the world the difference between a man fighting and a fighting man.*" And in the fact that America has done herself proud in her service for her men preparing to fight, and in the very general response of her men to the processes of material, moral and spiritual equipment, lies the hope that assures our hearts that history's precedent, so far as America is concerned, has been broken, and that therefore *the hitherto inevitable has ceased to function*.

I can only write hopefully—both as to the minimum danger of the slump, and also as to the maximum prospects that the general slump which prevailed before the war will not only be greatly mitigated, but even that it will be turned into a moral and spiritual reaction for the better. Had the American youth been trained along Prussian lines and the American citizen poisoned by the virus of the "German superman," there, too, might now be standing against us as a nation many of the counts in the indictment against Germany. Oh! the depths of our infamy had we, too, sunk a Lusitania, executed an Edith Cavell, outraged Belgian motherhood, violated young womanhood, sacked and hacked and pillaged and destroyed priceless treasures of art, reduced solemn treaties to "scraps of paper," bombed hospitals, gone to hell itself, as it were, for gas and flame, poisoned wells and wounds—and if, when defeated, we had cringed and grovelled for the best possible terms, with no sign of one tear of penitence in the eye of prelate or priest, politician or private citizen. The law of sowing and reaping obtains as well in America's favor as it must ultimately militate to Germany's disaster. Having had no recourse but to enter this war—what with the moral and spiritual and social aims of our part in the war, the calculated means and methods of preparing our boys to be men first and then soldiers, the upstanding nature of our fighting, and the adequate sympathy and support of the people at home—why should America now sink deeper into moral supineness and spiritual inactivity just because it was required of us that we do our part to make the world and democracy mutually safe for each other?

We may conclude, then, that the reaction spoken of is

not inevitable so far as America is concerned. Should there seemingly be such a decline, its causes must lie deeper and run back farther than the last fifty-one or more months. The war may have been the occasion, but not the cause. The forces making for a let-up in the moral code and in spiritual activity have grown up along with our material progress. If the love of money has been the root of much evil, it naturally follows that a greater accumulation of wealth fosters the desire for it. We now more plainly see the true causes of moral deterioration and spiritual stagnation. Men in the pulpit have been awakened by the war—will they not proclaim a stronger and more insistent message? Men in the pew have had their hearts and minds thrilled and aroused by the war—will they not align themselves with moral and spiritual forces in the Kingdom? Society has made a new valuation of human bodies. Minds, wills and souls—what shall depreciate the newer rating? Shall speech and song and sentiment no longer thrill the heart, arouse the mind, and put into every human contact the same warmth of ministry and service? The war has opened up for us newer vistas and propelled us in swifter progressions towards a better and nobler life. As individuals—may I not say also as a Church and as a nation?—we have gone forth with weeping, bearing the precious seed of sacrifice and love. Who shall gainsay the possibility of our return in joy with our sheaves?

"*Will we allow the half-gods to come back?*" If the editor permits, I shall quote his own words:

"Yes, it has been wonderful to behold so many forgetting self and thinking only of God and country. It has been glorious to see the gods of service, sacrifice and brotherhood chasing away the half-gods not only from the battlefield, but from shop and mine, from office and home. But now that the war is over and we are thanking God for peace—will men who have revealed such spiritual exaltation sink back once more to the lower levels of crass materialism? Will women who have wrought so nobly again be satisfied with the uselessness and folly of the career of a social butterfly?" The answer will be determined by *the faithfulness of the Church*. I cannot but hope that, having tasted of "the things that are more excellent" all others will be laid aside. We need not fear that the boys "over there" will bring back half-gods—they have touched elbows in the service of God and His Christ. It would be placing morality and spirituality in false positions to consider that the economic, social and political results of the war will be superior. The formulation of peace and its perpetuation must take into account the fact that the world—now that the war has come to an end—must be given the benefit of the doubt. Into a million or more young masculine lives have come new experiences for moral and spiritual betterment. With a multitude of lives here at home other new and unexpected influences have been at work. What preacher but preaches more pointedly and ministers more lovingly? What Church but is reaching out a longer and stronger arm to help and serve and save? What citizen but feels a new conception of the spiritual and moral foundations upon which his country is built? What business man but has felt the new impulse to a closer approximation, in practice, to the Golden Rule? War's moral and spiritual spell has been broken. The pendulum is swinging towards the things good, true and more excellent. Our pleasures, our

recreations, our frivolities even, are more clearly recognized as means to a great end.

"Now that we're happy in victorious pride
We see another war before us lie—
A war upon ourselves! Not yet to cry:
'On with the dance—make festal joy your bride!
For still each pleasant wish must be denied
That we send help where they of hunger die—

Where children with gaunt face and hollow eye
Grow daily weaker by their parents' side.

And we, who never yet have gone unfed,
Let us give freely and with willing heart,
That they, our more than hundred thousand dead,
May know we honor them, nor slow to start.
We need but sacrifice till one year's fled—
Then go our way and know we've done our part."
Beaver Springs, Pa.

WILL THERE BE AN IMPROVEMENT OR A DECLINE IN THE STATE OF MORALS AND RELIGION AFTER THE WAR?

BY THE REV. E. WILBUR KRIEBEL

Many earnest Christians are convinced that morality and religion will improve by leaps and bounds at the close of the present war. The basis for this confidence they find in the *unmistakable evidence of God's personal activity in the late conflict*. Their line of argument is that, having aided the cause of righteousness in the shock of battle, God will surely strengthen the hands of those who are fighting for the same cause in time of peace. We believe their hopes are well-founded. Our wish is perhaps father to the thought, but we have the faith that a sufficient number of consecrated servants will offer themselves to the God of righteousness, so that He can use them, as He has used the soldiers of the Allied armies.

God performed works during the late war just as wonderful as the victory of the English fleet over the Spanish Armada in 1588. However, before He worked His wonders at the first Battle of the Marne, there were troops doing their best against the foe. And the greatest obstacle to a continuation of God's support of a victorious force for righteousness is the unwillingness of men to do the best they can. They expect God to do everything, and refuse to lend their personal strength in the fight. They draw a line between material and spiritual warfare. In both contests, a righteous cause, the Cause of God, is the most inspiring force that can come to a man; but if there is such a state of indifference to God's cause that the great majority let things take their own course, God becomes indifferent, too.

There is a shallow spirit of optimism abroad in the world to-day. These people tell us that the war is over, and God has so clearly demonstrated His presence in the affairs of men that immorality and irreligion will never dare to raise their heads again. But all people do not take such a pleasant view of the matter. Different people place different interpretations upon the events of the war. Christians are confirmed in their Christianity, and atheists are confirmed in their atheism by the same events. Just as the apple tree turns the strength of the soil into apples, and a pear tree turns the

same soil into pears, even so different men draw their different conclusions from the same conditions. The world is not going to be made better by the mere fact that God was active in the European War.

At the one pole, in the present situation, we find a number of strict interpreters of prophecy, who see the world upon the threshold of the second coming of Christ. To them, such a question as the one discussed by this article is almost heresy and unbelief. At the other pole we find the Bolsheviks, convinced that the day has come to discard the morality of the Bible, and free men's minds from the dread of a personal God. Both these classes have lived through the same events; but a different life, a different faith, has drawn different conclusions from the same facts.

The great war between the faith of Christ and irreligion is not yet over. And God will not permit any nation to win the war until they are willing to fight for the victory. Slumps in morals and religion after great wars have been due to the idea that when the visible end was accomplished, the real goal had been achieved. The victors desired time to enjoy the spoils; the conquered busied themselves with plans for revenge. If this blindness to spiritual victory should come upon the victorious forces in the late war, there will be a repetition of past history. But if the Church of Christ keeps on toward the true goal, we shall have the advantage of the momentum of a great war in which God has demonstrated His presence.

As military leaders were discovered for an alliance bent upon a righteous end, thus Christian leaders will be found for the Christian armies bent upon reclaiming the world for Christ. The great need to-day is the conversion of men to accept the faith of Jesus Christ—to receive His interpretation of life; and soon they will believe that a victory for religion is possible; they will believe that their services are needed for that victory. And a Christianity active for a true religion will mean a world improved in morals and religion.

Stroudsburg, Pa.

WANTED—A UNITED CHURCH AND A COMPREHENSIVE PROGRAM

BY THE REV. C. D. LOEHR

As a captain of one of Christ's companies on the firing line, having lost many men to "our adversary, the Devil," and having made entirely too small gains against the enemy, I want to lift my voice in favor of a *uniting of the forces under one command*. Then, as director of a local campaign committee, for the purpose of selling "liberty bonds" and collecting the "war tax," I want to lift my voice in favor of a *Kingdom program for the local community and the world that will actually get results*. My men will invest thousands where to-day they grudgingly invest hundreds, providing the program is big and promising enough. And last, as one who is enlisted in Christian warfare for life, I want to say that unless Kingdom

fighting can be got on a more promising basis, some of the most efficient fighters will certainly ask to be released from their commands. There is nothing thrilling about standing still in the trenches.

Now, what do I mean? Well, I mean that the work in the local field, here and elsewhere, is hindered because we do not have Church union. Community programs of magnitude cannot be put across by a divided Christendom. And Christian Stewardship awaits a program at home and in the world that is a real investment. Furthermore, many of us ministers are chafing terribly under a practically "time-marking" gait. We have been praying long enough "Thy Kingdom come"; now, we want to see to it

that "Thy will is DONE" in this world. Christian Stewardship will take the world for Christ; but that thing, to-day, hinges on two things: *a union of the forces*, and *a comprehensive program*.

To be concrete: Locally, we have a Presbyterian Church and a Reformed Church, of practically equal strength, in a community of a thousand people. The community has built a fine consolidated school. The clearest thinking amongst them would like to see a united Church, with adequate equipment and leadership to develop properly the whole life of the whole community. And they will make the necessary investment, when corresponding returns can be seen. Men do not mind giving small alms in emergency cases; but for large gifts, they want to see such a change of conditions as will warrant the investment. The biggest obstacle to a big community work is a divided Christendom. And the same is true in regard to foreign work. Recent responses to War challenges have convinced us of these facts.

Here is the help we need locally: a commission, with power to act, *from a united Church*, to remove the "overhead" difficulties of union; and to suggest proper lines of development for both local and world connections. Denominational connections, names, and Boards, having served their purpose, have come to be a positive incubus to local development. We need *a united front at home; and a united command to challenge our support for the work elsewhere*.

We write hopefully, because we feel that such things are coming. We only want to hurry them along. While the authorities are doing the diplomatic negotiating necessary for the "overhead" management of the "conquest program," those actually, or about to be, on the "firing line" are preparing all the forces needed to take the world for Christ. There are more outside of the Church who will support Kingdom work, properly and broadly conceived, and democratically managed, than we have now in our communicant membership. The Y. M. C. A. is preparing a host of men to take care of the social and physical development of all of the people, if we will but use them. (And, indeed, they are apt to see their eternal mission, and seek to establish themselves at home, if the Church does not throw open the door to them). And when we challenge any community with a united Church, led by a minister and a Y. M. C. A. worker, emphasizing the development of the four-fold life—the physical, social, mental, and spiritual—they will furnish the equipment necessary. There will be a gymnasium, social and club rooms, a modern Sunday School equipment, and a large auditorium. *The Church will then be prepared to serve the whole life of the whole community.* The investment will bring results in increased value of property and in terms of life and manhood. God speed the day when we may present a united front and a comprehensive program, both at home and abroad!

Lawton, Iowa.

THE SIN OF SAINTS

BY THE REV. DAVID H. FOUSE

It is a village of 800 people—that village of my boyhood. Four Protestant ministers are there "keeping up" four Churches. The town is vegetating religiously and rapidly going to spiritual seed. The Church of my youth is vacant, but is seeking a pastor—a young man—a big young man. A leader is wanted who can keep the Church abreast of the other three and get a neck ahead, if possible. We are sure the Lord of the Harvest is not interested in sending a workman to that sort of a job. Competition between Churches is a stench in the nostrils of God. It ought to be hated by God's children. We think it is coming to be hated, and that the spirit of co-operation, which is the spirit of Christ, is working a redemp-

tion for that little Iowa town, and thousands of others like it. Ahead somewhere is the day when the whole village will sit together in a united worship and sing with visible literalness, "All one body we." The young will have the truth taught to them without the warp of sectarian bias and apart from the atmosphere of denominational selfishness. The leisure hours of the community, really the most vital hours, will be sympathetically directed and the children will play in the streets of this replica of the New Jerusalem let down out of Heaven from God. If only God can persuade His stubborn saints to love one another and give up their evil divisions!

Denver, Colo.

GETTING RID OF THE WORLD'S EVILS

BY THE REV. AARON SPANGLER

An evil is the transgression of the law of righteousness, which is the violation of the law of God. It is a single thought, word or action contrary to the Divine Will. Evil is sin. Its origin is not found in God. Originally its source is found in the fallen angel—the Devil—the arch-enemy of God (2 Peter 2: 4; Jude, verse 6). The Devil is not a myth. His personality is plainly taught in the Scriptures (Matt. 4: 1-11; Matt. 12: 24; Luke 4: 2, 11; John 8: 44, 13: 2; 1 Peter 5: 8; James 4: 7; 1 John 3: 8; Rev. 12: 9; 20: 2). The angel who left his first estate and was cast out of Heaven became the first agency to evil. After God created Adam and Eve this personal Devil became the tempter to evil. God gave them negative righteousness with the possibility of development to positive righteousness by perfect obedience. Such development could not be promoted in any other way than by temptation, because of their free agency. The temptation could come only from a source or agency opposite to their nature to make progress along the line of positive obedience, as for example in the case of the temptation of Jesus in the wilderness. He stood the test and conquered the Devil; but Adam and Eve failed and

lost their righteousness.

We cannot avoid temptations. They are necessary to our development in the formation of character. Such experience is profitable. We learn to know that our corrupt nature is a fountain of the various evils in the world, and that the cause of the temptation is within us, and not in external objects we see and look upon. How true are the words of the Apostle James who says in his Epistle, 1:11-15, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death."

The evil and the means of evil are man's own choice and agree with his own corrupt nature. Evil cannot be eradicated from the world as long as the corrupt nature continues to exist. Enthusiasts or fanatics may try it, but must naturally fail. It is easier to make laws than to enforce them. Legislation is necessary to mitigate evils, but you cannot destroy evil. We must learn to resist evil in God's way only, then we learn from experi-

ence that evils will not harm us, but make us firmer and stronger in the service of God. Our sorrow in the conflict shall be turned into joy when the victory is secured.

What, then, is the remedy for evil, and how can the world be made better?

I. Not by human wisdom and civil legislation. God's law, ordained in His commandments, cannot be excelled. It is accompanied by a strict penalty. As a remedy for evil it fails because evils continue the same from time to time. Morality does not satisfy the demands of the law. A change from a wicked to a moral life of the highest type cannot heal the wounds of sin, neither avoid the penalty of sin. Holy Scripture says, Rom. 5: 10-12: "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one;" and in verse 20, "By the deeds of the law, there shall be no flesh justified in His sight." See Zech. 4: 6; "Not by might, nor by power, but by My spirit, saith the Lord of Hosts."

II. Not by the formal use of the Church and her means of grace. The mere profession of religion does not eradicate sin. Compliance with the outward form does not satisfy God.

III. Sin is a spiritual evil, and the remedy must be of the same nature. For the disease of the soul there is no remedy besides supernatural power and means. Natural science, Unitarianism, and so-called Christian Science are human species of quackery. The greatest evil in the world is unbelief, which cannot be conquered by a mere human effort. The only and effective remedy is God's way and means. The one and only self-existent, omnipotent and omniscient God could find the remedy through His only begotten Son Jesus Christ Who assumed human nature on earth, born of a woman. He conquered the Devil, and atoned for sin to save men from the power of sin. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not

perish, but have everlasting life." "The blood of Jesus Christ His son cleanseth us from all sin." Here is the only remedy.

How can any one be healed? Accept God's Word and the thorough diagnosis He makes of the corrupt nature of your soul and its disease. Prayerfully consider every symptom described, confess your sins, mourn over them, and look to God for the remedy offered in the Gospel. Have faith in the only Savior Jesus Christ and His atonement for sin. Make a perfect surrender to Christ.

How can the world be made better? By the faithful preaching of the Word of God and an earnest use of His ordained means of grace. Paul says to Timothy (2 Tim. 4: 2): "Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine." There are many "itching ears." There are many who are "turned into fables." The man in the pulpit must not have the "form of godliness" and deny the power thereof. To make the world better, the Word must be so preached as to waken souls from their sins. Fables, anecdotes, modern sociability, do not save souls. An earnest soul has no time for levity. How can the world get better if the preaching is not winning souls, not converting them to Christ? It is easy to confess Him, but more difficult to obey Him. Suppose a king gives an important message to one of his servants to publish to his people, but the servant lacks interest and delivers only a part of it, fearing to offend the people, spending his time giving attention to social functions and amenities, what will be the consequences?

Whenever the ministry and the people of the Church take little interest in their adherence and obedience to the doctrines and precepts of the Word of God, *the world will notice it and will not be drawn to Christ.* On the contrary, the closer the Church follows Christ, and the greater her spirituality and loving obedience, the better the world becomes by living fellowship with the Church of Christ.

York, Pa.

OUR INDIAN MISSION

BY THE REV. JOSIAS FRIEDLI

There are doubtless many who will be glad to learn of the Boarding School established by our Mission Board of the Central, Northwest and Southwest Synods in the Indian Mission at Black River, Wisconsin. It is a most interesting experiment.

Formerly the Winnebagoes of Wisconsin, among whom we are working, were concentrated along the Black River, about six miles above the Falls. This made missionary work among them comparatively simple so far as reaching them was concerned. It was possible to have the children attend the mission school during the day and return to their wigwams at night. In recent years, however, these Indians, no longer able to live by hunting, trapping and berry-picking, were forced to scatter in search of other employment. The result was that the children were too far from the mission to attend school. The only solution for this situation was the establishment of a Boarding School. The Board, at the suggestion of the missionary, Rev. J. Stucki, decided last year to make a modest beginning with such a school in order to determine whether the Indians would send their children and to study the effect on them.

The first question was soon answered, for the little black-haired, red-skinned boys and girls quickly filled every nook and corner. Many had to be turned away, because there was no room for them. The girls were crowded into the attic of a little frame cottage, similar in design and appearance to the familiar summer cottages along our lakes, only much smaller. There was also a small shed built onto this cottage, where two beds provided sleeping room for six girls. The "main floor" of

this cottage was used for kitchen and dining-room. The boys were quartered in the "hospital" building. Lest the reader might have an exaggerated idea concerning this "hospital," I wish to remind him that it was built some years ago at a cost of \$150.00. Just how Brother Stucki managed to find sleeping room for some twelve or fifteen boys in these two little rooms, each of which can hold only one full-sized bed, is one of those mysteries of love, explainable only on the principle that "where there is a will, there is a way."

But the sleeping space was not the only problem. These children of the forest are as playful as kittens, but decidedly more destructive. The only available space for play and recreation was on top of the beds and under them. In their desperate search for a place to play these Indian boys and girls soon discovered the sacred "study" of the missionary. This was at once "a happy hunting ground" for them. Here the ponderous theological volumes were brought down from their dignified positions by savage hands, and, I doubt not, that more than one of the old Church fathers was scalped by these Indians before the winter was past. If any of our pastors feel strong and confident in their patience and control of temper, I would suggest that they submit to the test of having 20 or 30 wild Indians camping in their study, while they are turning out their sermons for next Sunday.

These children had to be clothed and fed. What a task it was to care for these 35 children! The holes in stockings and trousers were numerous, for the second-hand clothing sent by the good women of the Church could not long endure such usage. All this work, cooking,

mending, washing, etc., had to be done under the most primitive conditions. The modern conveniences which tend to lighten the burden of housekeeping were entirely lacking. A long story could be told of the work and worry and hardship which the faithful missionary and his wife and helpers endured during the long cold winter. There was the little girl whose leg was badly scalded. Since the "hospital" was occupied by the boys, the Missionary's dining-room was turned into a hospital. There were nights of anxious watching over two boys who had contracted pneumonia. Just recently the whole mission is turned into a hospital, for there were 14 cases of influenza. The angels are kept busy recording the innumerable acts of kindness and love.

But it was not only work and worry. There was much joy and real happiness in that crowded family among the Jackpines. There was the school, conducted by Rev. Albert Bock and later by Miss Edith Lahr. It was a pleasure to note the progress. I had several opportunities to visit the school and was always impressed with the general improvement. These children are naturally as bright as white children. If some of them are back-

ward, it is because they had no school advantages. They are very fond of singing. One evening of the week is devoted to singing gospel songs and one to catechetical instruction. There are daily devotions in the dining-room. They have learned order and system. They are obedient and exceedingly affectionate. In short, they are very much like other children. When treated with kindness and firmness, when placed under the influence of Christian home life, they respond readily. No greater blessing can be brought to them than to lift them out of the squalor and degradation and superstition in which they spend their cheerless childhood, and feed and clothe and teach them in the way of life.

Here are these children in our very midst. The mothers are bringing them to our door. Shall we continue to turn them away, for lack of room? Are the Christian people, who have grown mighty and rich on the soil once owned by these people, too indifferent and too selfish to support such a school? "Whoso shall receive one such little child in My name receiveth Me."

All gifts for Indian Missions should be sent to Rev. Josias Friedli, 1316 Lincoln Ave., Sheboygan, Wis.

HOME AND YOUNG FOLKS

THEODORE ROOSEVELT

(Died January 6, 1919)

The bravest are the tenderest,
The loving are the daring. . . .

So he, as the soldier, was brave;
As the perfect soldier, was tender;
Of the oppressed, defender;
Lover of childhood, lover of life;
Of peace with honor, of noble strife.

Why, in such an hour, has his spirit flown
On the greatest adventure it yet has
known?

Was it to mount to his vanished own—
Quentin, the eagle, nobly dead?
Was it, in unseen ways, to save
Nations that perish for warmth and bread?
Great heart, swelling, even to breaking,
For the wrongs of the world; unshaken
will,
Indomitable—and leader still!

Let our hearts his fallen mantle be taking,
And keep burning his torch of fire.
As truly as on the fighting front,
He faced the guns and took the brunt—
He gave his body for his soul's desire!

Isabel Fiske Conant,
New York Times

"What became of that young man who
used to win all the debates in college?"
"He married—and hasn't won a debate
since."

"UNAFRAID"

Make me a soldier unafraid
When the crucial hour draws near,
That I may play the manly part
And show no craven fear,
For though the spirit may be brave—
Surprise hath oft betrayed
Through sudden shock of unknown things
And made a man afraid.
One life's little thing to give—
Legions their price have paid;
So if mine's added to the scroll,
Write me as unafraid.

—Harry Bryan Owsley,
in Philadelphia Ledger

A LABOR OF LOVE

By W. J. Wiest

PART I. THE REV. MR. SPICER

"There's a labor of love that must be
wrought,
There are precious souls to win;
There are battles ahead that must be
fought,
There's a world to save from sin.
There's a cross for each and ev'ry one,
Heavy and without renown;
But to him who to the end is faithful,
There awaits the victor's crown."

—From "S. S. Voices"

The Rev. John Spicer sat in his study with his commentaries spread open before him on the library table, deeply absorbed in the preparation of his sermon for the coming Sabbath. The words he had selected as a text were these: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13).

"It seems to me," soliloquized the young minister, "that this supreme example of love, even unto sacrifice, on the part of the Master, should be a compelling factor in the life of every Christian. If I can only lay this upon the hearts of my dear people, so that they will make the spirit of service and sacrifice the keynote of their lives,"

At this point Mrs. Spicer, who had just finished up her work after the evening meal, entered the room.

"John," she said, "I do hope you are not going up to the diggings to-night for the mid-week service; it's begun to drizzle and the indications are there will be a severe storm."

It had been only a short time after Rev. Mr. Spicer had accepted the pastorate of the Church at Fair Hill that a committee from the little congregation at Berndale came to wait upon him with a petition that he should supply them with preaching one night each week. The proposition at once appealed to the minister and the arrangement was made that every Friday night there should be services in the chapel at Berndale.

The road to Berndale was a hard road

to travel, especially on a dark night, and seemed rendered darker still by the rising culm banks all along the way. Therefore, as Mrs. Spicer contemplated the fury of the approaching storm her suggestion that the trip to Berndale be abandoned that night was to be construed as an expression of common sense rather than a lack of faith.

"I should like to heed your good advice," earnestly spoke Mr. Spicer to his little wife, "but it is impossible for me to cancel my preaching services to-night just because of a threatening sky. I am sure that the good people of Berndale will be waiting for a message and they dare not be disappointed. Since the epidemic and the death of their precious little darling, Brother Lingle and his good wife have not missed a single meeting, and they will be there to receive some word of comfort from God's Word. And as for old Mother Parks, she would come to the service even though it were raining brimstone. No, I cannot stay away. There are men in that little flock who risk their lives daily as they go down into the very bowels of the earth to provide that which ministers to our comfort throughout the long winter. If I should shirk my duty in the face of a few clouds, how shall I hope to inspire those people to faithful service, especially at this time while they are engaged with plans looking toward the final payment on their handsome little chapel?"

Kissing his helpmeet, he armored himself with a rain coat that had weathered many storms, and with an umbrella that was sorely in need of an itinerant surgeon he was soon on his way.

At the forks where one branch of the road leads on to Beaver Valley, a motor cycle flew by like a rocket, making a noise like a thousand startled pheasants rising simultaneously from the bushes.

Just beyond the turn in the road from a little hut occupied by an aged colored woman over against the hillside he heard a voice in cheerful song,

"Dan'l wuz a prayin' man,
He pray three times a day;
De Lord He hist the winder,
Fer to hear po' Dan'l pray."

The simple words of the song fell upon

his ears with peculiar force, for their earnest tone spoke of faith and trust in God and a consequent life of rich contentment.

How beautiful! How true! the windows of Heaven! What a practical figure of God's mercy and goodness. And of God's power, too. For to his own mind came the lines,

"God moves in a mysterious way
His wonders to perform;
He plants His footstep on the sea
And rides upon the storm."

As it happened, truly the windows of heaven were closed that evening and the storm which had threatened to break any moment was held in check, and one by one the stars began to appear. Thus like many anticipated troubles, the storm did not materialize.

The young minister could not help but regard the matter as a divine deliverance and as a reward of faith; and it is needless to say that there was behind his sermon that night unusual power—a power born of the consciousness of duty fulfilled.

At the close of the services the brethren took Mr. Splicer by the hand and warmly assured him that they had been greatly benefitted and encouraged by his discourse. He returned home in good spirits and was greeted by his wife with a pleasant smile.

The young minister found great pleasure in his work at the Berndale chapel, and was convinced at the outset that a corporation cannot be altogether soulless that will deed a plot of ground to a board of trustees in order that there might be founded a religious center for the community.

To a companion who once accompanied the preacher to the Berndale mission he said: "This is a labor of love; these journeys are truly delightful. The congregation at Berndale is full of the spirit of God, and it is a real pleasure to bring them the message of the Gospel."

Incidentally this companion made the discovery, too, that the good people of Berndale were likewise full of the spirit of good cheer; for when during the course of his address the Rev. Mr. Splicer told, by way of illustration, of an English sea captain who had returned from a long voyage and kissed his wife, an inquiring voice in the rear pew called out in conversational tone, "How long were they married?"

(To be Continued)

CORA MARDEN'S LESSON

By Alan Pressley Wilson

"Oh, mother," cried Cora Marden, as she rushed into the house one evening on her return from the office, "Hilda Baker, the young girl that sews for Madame DeSartier, has given me this label like the Madame sews into the coats and jackets for which she charges not less than \$25, and I am going to sew it into the jacket I bought at the Beldman Co.'s sale, last week, for \$5 and every one will think I had it made by the French suitmaker, and it will be the same as saving \$20. Isn't that fine?"

Mrs. Marden smiled at the excited way in which her only child jumbled up words and sentences, but the smile quickly gave place to a serious expression as the thought of the deception outweighed everything else. Determined to act at once, even at the risk of offending her daughter, Mrs. Marden said, "Cora, I want to tell you something of your dear father. He passed away before you were old enough to appreciate his sterling worth, and I never told you of the work and worry that caused him to be an old man before he reached the prime of life.

"Shortly after we were married your father inherited a large sum of money from his mother's will and immediately put

it into a flourishing business. Taking with him a young man whom he and I considered above reproach, he gave every evidence of becoming a rich man in a few years. By courteous, businesslike methods and consideration for the rights of his customers, he built up a splendid trade and was looked upon as a model citizen of the community in which we then lived.

"In the course of business, one day, a check he had given a firm for goods he had bought came back from the bank with a note from the president to the effect that there were not sufficient funds with which to meet it, and asking whether your father wanted to deposit a sum large enough to protect it. If some one had struck your father he could not have been more surprised, as his cash book showed a bank balance of over \$10,000. Without delay he went to the bank and asked the president for an explanation and was told that the check he had given his clerk a short time before had taken nearly every cent of his deposit. Going into the vault and bringing out the cancelled checks the president went through them and handed out your father's check for \$10,000, made payable to and cashed by the young man he had taken into his confidence. Without going into further details of what is still a horrible dream, let me say that your father sold out his business, paid all his debts, and with a small sum of money he retired to this little cottage away from the scenes of his trouble and died of a broken heart."

"But, mother, did he never take any steps to prosecute the one who forged his check?"

"No, my daughter. Out of respect and love for me your father refused to prosecute the young man, as that young man was my younger brother. Unknown to either your father or me, your uncle had been speculating for a year or more, and, being compelled to make good his losses, he forged your father's name to a check. He disappeared the very day your father had the conversation with the bank president, and I have never heard from him since. Had it not been for this loss we would now be living in comfort and it would not be necessary for you to work in the office and wear clothes bought at a sale; you could be wearing one of Madame DeSartier's own make of jackets without having to have recourse to forgery."

"Why, mother," exclaimed Cora, "I had not thought of it in that way before, but it would be forgery if I were to sew one of the Madame's labels into a jacket she did not make and never saw!"

"Not only that, dear, but when Hilda gave you that label she took what did not belong to her, and your acceptance was an encouragement for her to steal again."

"No, I do not want any supper, mother; at least, not until I return from taking the label back to Hilda. I would rather wear old clothes and never have a new suit than to be guilty of forgery. I thank you for the lesson you have taught me."

Blossburg, Pa.

THE RIGHT MOTTO

I sought from Socrates the sage,
Whose thoughts will live through every
age,
A motto to direct my life,
A hero make me in the strife;
And Socrates said, "Know thyself."

To know myself did not suffice
To make me useful, true, and wise;
I sought Aurelius, good and great,
Wise ruler of the Roman state;
Aurelius said, "Control thyself."

O Nazarene, Thou Who didst give
Thy life that man might fully live;
What message didst Thou leave for me,
That I might truly follow Thee?

The Saviour said, "Deny thyself."
—Unidentified.

IT IS QUIET TO-NIGHT IN FLANDERS

(Written on the night of November 11, 1918)

By Jessie Brown Pounds

It is quiet to-night in Flanders;
A voice in the air said, "Cease!"
And the bullet's ping and the bird-plane's
wing
Were hushed by the word of peace.

It is quiet to-night in Flanders;
The shriek of the shell is o'er,
And the cannon's boom of despair and
doom
Throbs out from the heights no more.

It is quiet to-night in Flanders;
For us are the shout and drum,
But over there is the soundless prayer
On lips that with joy are dumb.

It is quiet to-night in Flanders;
O'er graves where the dauntless sleep
There is fitting calm, and a whispered
psalm,
Where sentries their safe watch keep.

But these who have died in Flanders,—
Who have died that this hour might be,
In the high estate where to-night they
wait,
Do they know that the world is free?

—Christian-Evangelist

MY PRAYER

I do not ask that either wealth or fame
Shall be my portion down life's trou-
bled way;
I only ask that there be given me
The needful strength for work from day
to day.
Just strength, that with the morning's
frcsh sweet dawn
I may arise, and fully rested be,
Renewed in mind and body so that I
May do the waiting day's work cheerily.
The strength to meet the fretting little
cares
And trials so prone to vex, with sunny
smile,
And grace to say the gentle, kindly
word
To those I love, and patient be the while;
The grace to let the hasty, angry tone
Go by unheeded, and to ever be
So strong, that in confusion and distress,
I may be helpful, yet go quietly.

—Grace Noll Crowell, in British Weekly

WISE AS WELL AS WITTY

We found this in the "funny column," but it is far from being a joke:

Pessimist—"You haven't had all you

wanted in life, have you?"

Optimist—"No; but I haven't had all

I don't want, either."

There is a good deal of practical com-
mon sense philosophy in that. Most of
us have abundant reason for buoyant and
unconquerable optimism when we remem-
ber the many things that we did not get
that we did not want. We may be glad
because of what never happened to us.

—Dr. Laws

WHAT WAS IT?

One of our exchanges tells of a little girl
who "fooled" her grandfather. Maybe
some of our readers can try the same joke
upon grandpa or grandma. This is the
story.

Mr. Brompton is very clever, yet the
other day his little granddaughter utterly
confounded him.

"Grandpa," said she, "I saw something
so funny running across the kitchen floor,
without legs. What do you think it was?"

Grandpa thought and thought, but at last
he had to give it up.

"What was it?" he asked.

"Water!" replied the little lady, tri-
umphantly.

NEWS IN BRIEF

IN MEMORIAM, REV. TILGHMAN OLIVER STEM

Rev. Tilghman Oliver Stem, aged seventy-seven years, for more than fifty-one years a minister of the Reformed Church, passed away on January 9, at the home of his daughter, Mrs. Henry G. Siegfried, Easton, Pa. Funeral services were held on Sunday afternoon, January 12. A fuller account of the life and labors of this faithful minister will be given in a later issue of the "Messenger."

SPECIAL MEETING OF THE GENERAL SYNOD

The General Synod of the Reformed Church in the United States will convene for a special meeting (officially called according to the provisions of Article 113 of the Constitution) on Tuesday, March 4, A. D. 1919, at 7:30 P. M., in the Christ Reformed Church, Altoona, Pa. The items of business specified in the call are as follows:

First—To receive and act upon special reports of the United Missionary and Stewardship Committee and the Boards of the Church and of any other agency of the Church.

Second—To receive and act upon reports from the Council of the Reformed Churches in America Holding the Presbyterian System and of the Federal Council of the Churches of Christ in America and the delegates of General Synod to the Federal Council.

Third—To consider the condition of our Church as the result of the world war and our duties as imposed upon us by it.

Fourth—To consider the responsibilities and opportunities of our Church in the reconstruction period after the war and the advisability of a united campaign, as in other denominations, to meet the situation.

Fifth—To take measures to increase the working efficiency of our Church.

By order of General Synod.

(Signed) CHARLES E. MILLER,
President

J. RAUCH STEIN,
Stated Clerk

Wilkes-Barre, Pa., Jan. 15, 1919.

NOTICE

The twenty-fifth anniversary of the Organized Sunday School Work of the Reformed Church and of the Secretaryship of Rev. Dr. Rufus W. Miller, will be celebrated in Christ Church, Philadelphia, Thursday, January 30. There will be an afternoon session at two-thirty and an evening session at eight; and an elaborate program is being arranged.

Rev. E. S. Hassler has resigned the Uniontown, Ohio, Charge.

A Potomac Synod pastor writes: "We wait each week for the coming of the 'Messenger' as for the coming of an important event."

The salary of Rev. Dr. I. Calvin Fisher, of St. Mark's Church, Lebanon, Pa., has been increased by \$300.

The salary of Rev. Dallas R. Krebs, Spring City, Pa., has been increased to \$1,500 and parsonage.

Every lover of the Red, White and Blue

will be in line for our War Emergency Campaign, February 2-9. Line up!

The salary of Rev. Dr. W. D. Happel, of Tabor First Church, Lebanon, Pa., has been increased by \$300.

The Christmas offering of the First Church, Lexington, N. C., Dr. J. C. Leonard, pastor, was \$119.50 for Nazareth Orphans' Home.

Rev. E. Wilbur Kriebel, of Stroudsburg, Pa., was on January 5, elected pastor of Trinity Church, Norristown, Pa., to succeed Rev. E. F. Wiest, D. D.

St. Peter's Sunday School, Zelienople, Pa., Rev. Edw. R. Hamme, pastor, reports a Christmas offering for St. Paul's Orphans' Home of \$432.

The total Home Mission Day Offerings received up to January 1, amount to \$3009.52, while those of last year to the same date amounted to \$4292.68.

Superior Court Justice William H. Keller and Prof. H. M. J. Klein addressed the Theodore Roosevelt memorial services in Lancaster, Pa., on last Sunday afternoon.

The salary of Rev. Dr. Charles B. Alspach, of Mt. Hermon Church, Philadelphia, has been increased in the sum of \$320, making it now \$2,000 and parsonage.

At an illustrated service in Heidelberg Church, Schwenksville, Pa., last Sunday evening, Rev. R. S. Snyder, the former pastor, gave a short talk.

Rev. Elam J. Snyder, of Quakertown, Pa., will lecture January 22 in Solomon's Church, Macungie, on "The Americanization of the Immigrant."

Rev. Dr. Marshall, superintendent of the New Brunswick, N. J., District of the M. E. Church, has been chosen President of the Ocean Grove Association and will assume his new duties in March.

Rev. H. J. Welker conducted a memorial service at Tulpehocken Church, near Myerstown, Pa., last Sunday morning, in memory of Ralph A. Haag, who was killed in action in France on November 3.

The choir of St. John's Church, Nazareth, Pa., was entertained on the evening of January 6 at the home of Rev. and Mrs. W. H. Watring, D. D., and a most delightful evening was spent.

Rev. Nevin B. Mathes, who recently closed a successful pastorate of eight years at Trinity Church, Dayton, Ohio, has become pastor of the First Church, Miamisburg, Ohio.

The Knights of St. James of St. James' Church, Allentown, Pa., Rev. Jos. S. Peters, pastor, is giving a series of three concerts in the Lyric Theatre for the benefit of the building fund of that Church.

Rev. Wm. H. Snyder, of Salem Church, Altoona, Pa., has accepted the unanimous call to Zwingli Church, Berwick, Pa., and entered the discharge of his duties in his new field of labor January 1.

Rev. D. J. Ely, former pastor of Zwingli Church, Berwick, Pa., has been for some time engaged in Y. M. C. A. work in France. Mrs. Ely is residing in Alexandria, Pa.

Rev. and Mrs. E. H. Guinther, who have completed four years' service in Japan, have taken charge of the evangelistic work in Yamagata Prefecture and moved to that city in September.

Solomon's Sunday School, Macungie, Pa., Rev. Harry J. Donat, pastor, recently adopted an Armenian child for support throughout 1919. The "White Gifts for the

King" Christmas offering for Bethany Orphans' Home was \$41.36.

Rev. George W. Lutz, of the Pennsbury, Pa., Charge, has been granted a salary increase of \$120 by the Pennsbury congregation. He also received as Christmas gifts \$100 from the Pennsbury Church and \$50 from the Niantic Church.

A North Carolina pastor, sending his New Year greeting, concludes with the sentiment: "Will welcome the day when the 'Messenger' and 'Christian World' are combined and we have one paper for a united Church."

During the month of January, Dr. A. S. Zerbe, of the Central Theological Seminary, Dayton, O., is delivering a course of lectures on "Non-Christian Cults and Religions in the United States" before the Hamma Divinity School (Lutheran), at Springfield, O.

The First Church, New Philadelphia, Ohio, Rev. W. W. Foust, pastor, was denied the privilege of a Christmas festival service, but the giving spirit was not wanting. \$949.59 were laid as a White Gift at the feet of the King of kings. Of this, \$552.24 was for benevolence.

The Christmas services of Grace Church, Akron, Ohio, Rev. J. O. Reagle, D. D., pastor, brought inspiration to all. In addition to many gifts of clothing and provisions, \$726.33 in money was given to the orphans of St. Paul's Home and of Bible lands.

We extend sincere congratulations to our fellow-editor, Rev. Jesse H. String, of the "Christian World," on an increase of \$300 in his salary. The increase, of course, comes in appreciation of his faithful services as pastor of the Eighth Church, Cleveland, Ohio.

At the recent meeting of the Board of Directors of Bethany Orphans' Home it was announced that the family of the late Benjamin Riegel, of Easton, Pa., had donated \$10,000 to the Endowment Fund as a memorial for this devoted friend of the Home.

The Rev. Dr. Samuel A. Leinbach, of Reading, Pa., in renewing his subscription for the "Messenger" adds the interesting note: "This is the 50th time I send in my subscription. The old 'Messenger' is very dear to me and I am so much pleased with it."

An exceptionally fine art collection has been offered by a friend to Franklin and Marshall College, Lancaster. It comprises a large number of magnificent paintings and art works of great value. It is said that one of the paintings in the collection has had an offer of \$100,000 placed upon it by a Boston art dealer.

Rev. Dr. H. D. Darbaker, supply pastor at Duquesne, Pa., reports that the Christmas service conducted by the superintendent, Elder Dorman, was especially good. Dr. D. B. Lady, of McKeesport, made a very appropriate address. The offering for St. Paul's Home was \$127, which averages nearly \$1 per member.

In spite of the quarantine, the Christmas exercises of St. John's Sunday School, Chambersburg, Pa., were of a splendid character. Over \$100 was given for the Orphans' Home. The pastor, Rev. T. A. Alspach, who is recovering from an attack of influenza, was remembered with a \$75 gift from the congregation.

The first War Emergency Campaign Conference of the Reformed Churches of Bucks County was held in St. Paul's Church, Sel-

lersville, Pa., Saturday afternoon, January 11th. The Executive Committee of Bucks County is composed of Revs. A. G. Peters, R. A. Bausch, C. B. Weaver and E. J. Snyder.

Rev. J. E. Boomershine, of Greenville, Ohio, who recently returned from the Mayo Hospital, Rochester, Minn., is residing temporarily with his parents, near McCutcheonville, Ohio, where he is recuperating from Hodgkin's disease of the glands. During his absence the pulpit at Greenville is supplied by George Randolph Snyder, a senior in Central Seminary.

"Do you know what I intend to do as soon as I get home?" asked a returning soldier to a hostess in a Y. W. C. A. Hostess House the day after he landed. "I intend to find my mother's apron strings and tie myself to them. This place somehow has made me realize what a fine place my home has been and how little I appreciated it when I was there."

Rev. Dr. Marsby J. Roth, of Trinity Church, Hanover, Pa., has received official notice that his son, Homer Neyer Roth, died from scarlet fever in France on December 24. The young man enlisted in Philadelphia last February and was 22 years old. From the Frankford Arsenal, he was assigned to Camp Hancock and last September sailed for overseas. We extend sincere sympathy to this bereaved family.

Dr. George W. Richards, of Lancaster, will speak in Calvary Church, Scranton, Pa., Rev. E. A. G. Hermann, pastor, on January 19, on "The Social Task of Christianity." On the following morning he will read his splendid paper on "Nationalism and Denominationalism," before the "Presbyterian Fraternal" of that city, of which Pastors Hermann and Griesemer are members.

A Potomac Synod pastor writes: "I am telling my congregation on Sunday, and again at the annual Congregational Meeting, that the "Messenger" is a vitalizing force in the Reformed Church and will be a vitalizing force in our Church in proportion as the members open their homes to it." We do not wonder that such a minister is stimulating a larger interest in the Church paper.

In the midst of the great bereavement and loss sustained in the home of Rev. J. D. Hunsicker, Rebersburg, Pa., through the death of Mrs. Hunsicker, the members of the charge very generously ministered unto their sorrows and needs at Christmas time. Such ministrations are practically helpful and solace the heart like the balm of Gilead.

Rev. Alfred Ankeney was given an impressive farewell service at our Mission in Sendai, Japan, on October 2, and presented with a radiolite wrist watch as the gift of the members of the Mission. On October 8, Mr. Ankeney left Sendai on his way to Vladivostok, where he entered upon his work as an Army Y. M. C. A. Secretary in Siberia.

The "American Lutheran Survey," published in Columbia, S. C., quoting in full the excellent article by Rev. David Dunn, in the "Messenger" of November 28, on "The War and Our Reading," commends in high terms its "plea for solid food" and adds: "The time has come when true American citizens will have to read more substantial matter and think more deeply than ever before, or forfeit everything which they profess to hold in highest esteem."

The young people of the Church of the Ascension, Pittsburgh, Pa., Rev. H. L. Krause, pastor, recently invited those of Calvary Church, Turtle Creek, Rev. David Dunn, pastor, to spend a social evening with them in their Church on the North Side. The "Turtles" responded 50 strong and were most royally entertained. All present felt convinced that much can be done to invigorate the spirit of our de-

nomination in the Pittsburgh district by similar ventures in good fellowship.

The "Messenger" has received a useful calendar for 1919 issued by St. Paul's Church, Youngstown, Ohio, Rev. Richard R. Yocom, pastor. Appointments for the various Church services and meetings of the various organizations of the congregation are noted on the calendar, and a useful innovation is the use of Article VI of the Constitution of the Reformed Church on "The Duties of Church Members," which is appropriately printed at the top as a reminder during the year in the homes of the parish.

A minister who reads a good many religious journals and whose judgment is considered excellent, declares that the "Messenger" of last week takes rank with the best number of any Church paper he has ever read. Speaking only of the contributed articles in that issue, the Editor is inclined to agree that one does not often find so many of exceptional merit in any one issue of any religious publication. For all this we are duly grateful to the friends whose co-operation makes this possible.

In Grace Church, Washington, D. C., Holy Communion will be observed January 19, and Reformation Day on January 26, when the pastor, Dr. H. H. Ranck, will speak on "The Holland Reformation and American Christianity." An offering of \$122.25 was recently given to the Board of Ministerial Relief. An effort is being made to place the "Messenger" in at least 100 homes of the congregation. Mrs. E. Cornman is receiving subscriptions in the interest of the W. M. S.

The annual congregational meeting of Grace Church, Newton, N. C., was held January 9. One of the most gratifying reports was that of the Church treasurer. All financial obligations have been met and nine-tenths of the Classical apportionment paid. Although the people have responded to every war measure presented, and the epidemic had greatly hindered every phase of work, the congregation raised \$950 more than the year preceding. The pastor, Rev. L. A. Peeler, conducted the winter Communion on January 12.

At the Christmas service in St. Paul's Church, Sellersville, Pa., Mr. Andrew C. Groff, who served as Sunday School superintendent for more than 15 years, was presented with an Oxford Teacher's Bible. The purse given to the pastor, Rev. R. A. Bausch, contained \$65. The "White Gifts for the King" offering amounted to \$100. In addition to the cash offering, gifts were brought in for Bethany Home, Tabor Home, Grandview Hospital, Salvation Army and Armenian Relief Fund. A catechetical class for Christian instruction was recently organized, containing 28 members.

Rev. Dr. Malcolm James MacLeod, pastor of the St. Nicholas Collegiate Reformed Church, Fifth avenue and Forty-eighth street, New York City, has offered a reward of \$1,000 for information which will solve the mystery of the disappearance of his 19-year-old son, Henry, for whom the Army Intelligence Service has been conducting a country-wide search since he disappeared June 27 last, when about to start for Camp Upton, where he was to undergo a period of intensive training before going abroad with the troops.

In connection with the annual congregational meeting of Trinity Church, Altoona, Pa., Rev. W. F. Kosman, pastor, on New Year's evening, a New Year's reception was given to the members and friends, under the auspices of the choir, which was greatly enjoyed and largely attended in spite of the inclement weather. The reports of the officers showed the affairs of the congregation to be in good condition. 47 new members were received during the year. The Treasurer reported that the contributions for benevolence were \$800 in excess of those of last year.

At Grace Church, Washington, D. C., a memorial service was held last Sunday morning for Theodore Roosevelt, who was a regular worshiper at Grace Church while in Washington. The pastor, Rev. Dr. H. H. Ranck, delivered an address on "The Character of Roosevelt and Its Significance for American Life." The favorite hymns of the Ex-President were sung. The Roosevelt pew and the large portrait of himself, which was his gift to the congregation, will be draped in his memory for thirty days.

Prof. George W. Richards, D. D., was honored by being invited to deliver his address on "The Historical Significance of Denominationalism" before the Presbytery of New York in the First Presbyterian Church of that city last Monday afternoon. In reply to a number of inquiries concerning this splendid address, the "Messenger" is pleased to state that it is being published by the Board and that copies will be available within two weeks. So many requests were made for its publication that it was deemed a duty as well as a privilege to put it into permanent form.

The Church-building Fund No. 627, known as "The George and Veronica Graybill Hoke Church-building Fund," reported in the "Messenger," has since been increased from a \$500 one to a \$1000 Fund. Two Liberty Bonds figured in this transaction. No doubt there are many more Liberty Bonds stored away in the strong boxes of our Reformed people that might well be used in the same way. Beyond a doubt, greater joy would come to many of the holders of such bonds than is now experienced when clipping the semi-annual coupons, were they to follow the above worthy example.

December 22 was a busy and happy day in Calvary Church, Turtle Creek, Pa., Rev. David Dunn, pastor, when 30 men conducted the most thorough and successful Every-Member Canvass in the Church's history. A Canvassers' Luncheon on the Friday night previous and a "Commission service" at the close of the Sunday morning worship were helpful features of the preparation. The majority of the subscribers made increases. In the evening the Primary Department, under the direction of Mrs. Hugh McWilliams, superintendent, rendered a delightful Christmas masque, "The Spirit of Yuletide." The offering for the orphans amounted to more than \$225.

The Government reports that another son of our Church has made the supreme sacrifice in France. Allen S. Hartman, of the Headquarters Company, 314th Field Artillery, A. E. F., died from wounds received in action October 14, the same day he was wounded. He was the son of the Rev. J. Stewart Hartman, Cavetown, Md., and a brother of Rev. Ralph E. Hartman, Marysville, Pa. He was a member of the Second Church, Harrisburg, Pa., Rev. A. N. Sayres, pastor, and a service in his memory is being planned to be held some time in February. The father of this fallen hero was a former pastor of the Second Church. We are sure this stricken household will be remembered in the prayers of our people.

By the will of the late Benjamin Fluck, of Springfield Township, Bucks County, Pa., Trinity Church, the Cemetery Company of the Church, the Board of Home Missions and Bethany Orphans' Home will be beneficiaries. His will devised that upon the death of the widow, the farm should be thus disposed of, \$2,000 to the Reformed congregation at Springfield, \$100 to the Cemetery Company and the balance to be equally divided between the Home Mission Board and Bethany Home. Mother Fluck died recently and as soon as the estate can be liquidated, distribution will be made. The value of the farm is placed at \$5,500.

One of the most successful Week of Prayer services ever conducted under the

auspices of the Ashland Ministerial Association was held in Zion's Church, Rev. I. M. Schaeffer, pastor. All the Protestant ministers of the city participated. Every sermon preached was based on a petition of the Lord's Prayer. Rev. Mr. Schaeffer's theme was "The Fifth Petition: Forgiveness." The offerings for Armenian and Syrian relief were \$110. The services were largely attended. The Association decided to conduct similar services during Holy Week and the week preceding, culminating in a service in each Church on Good Friday evening.

The annual meeting of Zion Church, Allentown, Pa., Rev. Simon Sipple, pastor, was held January 6. In presenting his pastoral report, Rev. Mr. Sipple reported that 84 of the young men of the congregation were in the service of the country, 3 paid the supreme sacrifice and 3 have been wounded. The record for the year included 69 baptisms, 41 marriages, 70 funerals, 95 members received, 36 lost by death, 10 dismissions, 25 erasures, a net gain of 24 in membership. The total membership on January 1 was 1,174. The receipts in the general account were \$6,274.73; for benevolence, \$2,369.65; on investments by trustees, \$5,464.97; Sunday School receipt, \$1,747.63; Missionary Society receipts, \$333.42; Seiple-Traub Auxiliary, \$279.33.

The Editor of the "Messenger" preached last Sunday morning and evening in Christ Church, Annville, Pa., Rev. W. F. DeLong, pastor, and in the afternoon filled the pulpit of the Hill Church of the Annville Charge. In connection with the morning worship, it was his privilege to baptize Charles Edward, the infant son of Pastor and Mrs. DeLong. After the sermon in the afternoon the veteran organist of Hill Church, Dr. S. P. Heilman, spoke in glowing terms of the value of the "Reformed Church Messenger" in the homes of the people. It was a delightful day among the devoted and progressive people of this charge.

At the Communion service in the First Church, Wilkes-Barre, Pa., Rev. J. Rauch Stein, pastor, on January 19, Rev. Samuel H. Stein, of Trinity Church, York, Pa., brother of the pastor, will be present to assist. "The Master Manifested in Modern Miracles" is the theme of the series of Sunday evening sermons for Epiphany, as follows: January 12, "The Miracle of the Matchless Mind;" January 19, "The Miracle of the Monogamous Marriage;" January 26, "The Miracle of Modern Medicine;" February 2, "The Miracle of Misguided Might;" February 9, "The Miracle of Matured Manhood."

An assembly of far-reaching significance was held January 8 in the beautiful bungalow chapel, in Bromilee Wood, of the Third Church, Youngstown, Ohio, Dr. E. D. Wettach, pastor, when 47 men sat down to a complimentary supper given by the Men's Bible Class. Mr. Franklin, a Y. M. C. A. man from "overseas," was the chief speaker. Prof. Eddy, teacher of the class,

made a fine appeal to the men. The pastor, Dr. Wettach, spoke on Luther's famous saying, "There is only one book,—the Bible; only one man,—Jesus Christ." The meeting was a part of the program for men now on furlough in the city, and was a splendid success. It was conceived by Mr. W. G. Beadling, president of the class, and finely executed by the help of the Ladies' Aid.

One of the best known devotional books of the day is James H. McConkey's book on the Holy Spirit entitled, "The Three-Fold Secret of the Holy Spirit." Mr. Moody said of it, "It is one of the two very best books in existence on this subject." Robert E. Speer says of it, "It is the best book, big or little, I have ever read upon this theme." It has reached a circulation of 200,000 in English alone. It has been translated into thirteen languages. It has brought light and blessing to thousands of Christians. To do the most possible good with it the book is sent out absolutely free, its circulation being supported by voluntary offerings. Any of our readers may obtain a copy of this book by simply writing for it to the Silver Publishing Company, Bessemer Building, Pittsburgh, Pa.

The 12th anniversary of the pastorate of Rev. E. J. LaRose, in Messiah Church, Philadelphia, was celebrated Wednesday evening, January 15, with the Consistory in charge. This has been a truly successful pastorate. The Editor recently lunched with several Methodist ministers now serving in that part of the city, and when they discovered that he was a member of the Reformed Church, they gave the testimony that in all their experience they had never come into touch with a pastor who had "so fully solved the downtown Church problem" as the pastor of Messiah Reformed Church. The receipts in this Church for October, November and December, in spite of the epidemic, were \$1,677.30, not including the Bible School receipts. So far as is known, all the soldier boys from the congregation have been spared.

In St. John's Church, Johnstown, Pa., Rev. J. Harvey Mickley, D. D., pastor, the Church was closed for six weeks on account of influenza. Nevertheless, the following special services were held and offerings lifted: Young People's Day, offering \$7.58; Home Mission Day, offering \$110 for Interior Synod Project. Christmas early morning service and evening service by Sunday School and congregation brought an offering for St. Paul's Orphans' Home of \$460, which was the largest for this good cause in the history of the Church. The fiscal year closed with all bills paid and a neat balance on hand. The Duplex Envelope system has been in use about 8 years and has proved its worth beyond question. If it had not been for this system, there would probably have been a deficit by reason of the closing of the Church. Over two-thirds of the apportionment is paid.

At the annual congregational meeting of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, the most prosperous year in the history of that congregation was reported. The pastor baptized 61, married 19 couples, conducted 55 funerals, preached 87 sermons, confirmed 48, received 28 by reprofession and 14 by certificate. There are now 1,430 members on the roll. More than 1,100 pastoral calls were made. Since September 25, the pastor has an assistant in the person of Miss Mabel M. Peters, a graduate of Phoebe Deaconess Home. Total receipts for the year, \$13,694.03. There is a balance on hand of \$4,364.54, besides \$655 in W. S. S. and \$150 in Liberty Bonds. The congregation gave approval to the parsonage project which was launched on the recent 27th anniversary. The congregation has fixed a goal of 100 new members by Easter.

In a New Year letter issued to his people

in Trinity Church, Philadelphia, the pastor, Dr. J. M. S. Isenberg, sets forth nine goals for 1919, which are worth the consideration of all our congregations: 1. Every member physically able to be regular in attendance at at least two services every Sunday. 2. Every member a contributor 52 Sundays a year as the Lord has prospered them. 3. Every member a communicant, partaking regularly of the Lord's Supper. 4. Every member a winner of souls for our Lord Jesus Christ. 5. Every member of the Church a member of some department of the Bible School. 6. Every member of the Bible School an attendant at the morning or evening Church service. 7. Every young man or young woman, boy or girl, a member of one of the C. E. Societies. 8. Every woman a member of the Woman's Auxiliary, working in one of the Circles of the same. 9. Every member a member of the Missionary Society.

The Home Mission Day Offerings are slowly but surely finding their way to the office of Treasurer Wise. Some of the letters accompanying the offerings are very interesting. One contributor says, "We are sending you this \$10 bill to add to your Home Mission Day Offerings, with the hope that it will help a little to win your war. It might buy a small gun or a bugle to shoot or rally some poor soul who doesn't believe in Home Missions. Don't worry about the future of America or the Church. There are great things coming." Another: "I feel that the saving of this Nation depends largely upon the saving of the West. I wish I had more to send for it. I hope your Treasury may never be empty." And still another: "On account of the 'flu' we are taking \$25 from our Sunday School Funds. . . . We did not want this good work to pass without notice."

"Faithfulness" was in evidence in all the reports at the annual meeting of St. Mark's congregation, Easton, Pa., Rev. Allan S. Meck, pastor. Treasurer H. C. Slamp reported "the best year yet," with receipts of \$11,357.33, \$900 more than in 1917. For benevolence \$2,249.85 was contributed; for the new S. S. Building, \$2,525.27. The pastor reported 43 baptisms, 3 marriages, 48 funerals, 76 new members. The present membership is 725. Average attendance (including morning and evening services for two consecutive years), 234 per service. The pastor challenged the membership to raise this to 350 through the issue of "Loyalty Bonds." After the meeting all adjourned to Heidelberg Hall, where the ladies had prepared a fine luncheon. The High School Orchestra furnished music, and Elder Slamp, Prof. Gruber, and the pastor responded to toasts. Mr. Wm. Miller presided, and Jas. S. Lerch was secretary.

Grace Church, Newton, N. C., Rev. L. A. Peeler, minister, was closed on account of the quarantine, September 29 to November 10. After the Churches were opened a second siege of the epidemic appeared and more of the people were afflicted than during the quarantine. The Church was kept open but attendance was greatly reduced. All fall campaigns were paralyzed. No Christmas services were held. Conditions are now greatly improved. On December 23, the pastor was out of town. Upon his return later in the evening, he found that the kitchen of the parsonage had been entered and many good things unloaded. Hearing a noise on the back porch, he thought the invaders were still present, but found after investigation a princely gobbler exercising his kingship on the premises. It was the gift of a kind friend. President Wolfinger and Prof. Kopenhaver, of Catawba College, and their families were called in on Christmas Day to help devour his tasty majesty. On January 5, the pastor held Communion services in St. Luke's and Ursinus Churches, of the Rockwell Charge. These delightful people

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are now without a pastor. G. D. Peeler, R. D. 6, Salisbury, N. C., is chairman of the pastoral committee.

In St. Paul's Church, Baltimore, Md., Rev. Lloyd E. Coblenz, pastor, two services were held on Christmas Day, thus elevating with worship the joy of our Saviour's birth. The service at 6 o'clock in the morning was the Order arranged by the sainted Dr. Harbaugh, supplemented by two appropriate anthems. The service at 7 P. M. was especially arranged for the Sunday School and consisted of Scripture selections. Christmas carols and recitations. The attendance at both services was good. Liberal offerings were made for the orphans both by the congregation and the Sunday School. The latter gave its members a reasonable gift of candy. Teachers and scholars exchanged presents in such a way as not to interfere with the offering for the orphans. The pastor and family were kindly remembered with a liberal gift of money.

Dr. James Crawford, President of the Historical Society of the Reformed Church in the U. S., reports that the Society has acquired valuable collections of material pertaining to the history of our Church. Its new depository, in the Library Annex of the Theological Seminary, Lancaster, Pa., will be formally opened with an exhibit of our historical treasures at the commencement of the Seminary in May, 1919, when an address will be delivered by Prof. H. M. J. Klein. Plans have been adopted for the formation of a Historical Library and Museum. Contributions by gifts or loans of material bearing upon the history of our Church, are earnestly desired and all are invited to aid in enriching the collections, as well as to become members of the Society. The fee is only \$1 a year. It will express your sympathy and co-operation as well as aid the cause financially. The Committee on Membership and Publicity consists of T. Roberts Appel, Esq., and Rev. Wm. F. Lichliter, Lancaster, and Rev. John B. Stoudt, Northampton, Pa. It is the earnest desire of the officers to enlist the sympathy and interest of the ministers and members of the Reformed Church in the efforts of the Society.

In spite of unfavorable weather and much sickness, the Christmas services in Pleasantville Church, Eureka, Pa., Rev. Paul W. Yoh, pastor, were largely attended and very successful. Lowden's splendidly arranged "Classics" were used with good effect, providing seasonable music combined with excellent verse. The offering for Bethany Home was \$70.03, the largest in years. The annual congregational meeting was held January 6. All the reports indicate progress. The Ladies' Aid Society had receipts of \$93.11. The Missionary Society disbursed \$150.25. What would the Church do without her splendid women? Already in this Classical year, these good people have contributed over \$175 for benevolence in addition to the regular apportionment, which is two-thirds paid. A local War Emergency Campaign Committee was appointed, representing all Church organizations, which hopes to lead the Pleasantville people "over the top." Elder W. H. Detweiler, Deacons William Schwartzlander and Wm. Kohler, Trustees W. U. Weidner and H. S. Hartzel were re-elected. On January 5, the Sunday School and Church gave \$33 for Armenian and Syrian relief. Te Deum Laudamus!

Hon. Wm. H. Keller, of Lancaster, formerly First Deputy Attorney-General of Pennsylvania, was sworn in as Judge of the Superior Court by President Judge Orlady, at the City Hall, Philadelphia, on Thursday, January 9. Those who witnessed the administration of the oath of office were Mrs. Keller, the Judge's wife, his daughter, Mrs. Miller, her husband, Lt. Robert E. Miller, U. S. A., and his daughter-in-law, the widow of Daniel S. Keller, the Judge's son, who was recently killed in

France. Judge Keller will probably begin his duties when the Superior Court meets in Philadelphia, February 28. The many friends of Judge Keller throughout the Reformed Church are greatly pleased at his appointment to this responsible position, and no one questions his unusual qualifications for this great trust. He was born in Montgomery County, Maryland, August 11, 1869, while his father was stationed there on Government business. In 1863, the family returned to Bellefonte, Pa., their former home. Judge Keller is an alumnus of Franklin and Marshall College and studied law at George Washington University. He has been actively identified with civic affairs and was counsel for the Law and Order Society of Lancaster.

PHOEBE DEACONESS AND OLD FOLKS' HOME, ALLENTOWN, PA.

Robert M. Kern, Superintendent

We have a very nice little letter on our desk which we shall be glad to let our many friends read.

Pottstown, Pa., Jan. 6, 1919.

Rev. Robert M. Kern.

My Esteemed Brother:

Enclosed find my check for \$200 towards the endowment fund of "Phoebe Deaconess Home," in memory of my beloved wife, Mrs. Ellie V. Evans. Please accept with my every best wish for yourself and Phoebe Deaconess Home.

Faithfully yours,

L. Kryder Evans

This letter is beautiful. It shows a grand spirit. Brother Evans could not have done anything finer.

The following persons will conduct services at the Home: January 19, Rev. K. Krick, Coplay, Pa.; January 26, Rev. D. B. Clark, South Bethlehem, Pa.; February 2, Rev. Elam Snyder, Quakertown, Pa. The services are very much appreciated by our family.

Mrs. Catherine Trump, formerly of Kutztown, 83 years old, died at the Home on Friday morning. Funeral services were held at the Home on Tuesday afternoon. Interment at Allentown.

The 14th anniversary of the Ladies' Auxiliary and the formal opening of the Phoebe Deaconess Home was celebrated last Thursday, January 9. Although this was a deferred meeting there was a splendid attendance, fine spirit, and most excellent reports. One new life membership was added to our small list in the person of Mrs. Ettie Freed Gerhard, President of the Richlandtown Chapter. The chapter also enrolled as a corporation member. Some of the most excellent reports were read. All gave evidence of growth and of splendid vitality. 14 new contributing members of the corporation were added. This is the largest number that was ever added on one occasion. Seven of these came from St. Andrew's Church, Allentown. The total receipts for the day were

\$490.84. Many of the chapters had turned their money over before. The Treasurer of the whole organization reports receipts for one year and three months of \$3,675. This included Donation Day receipts.

Rev. James O. Oswald, President of the Board, made a statement in its behalf. Rev. J. W. Kohler, of Richlandtown, was present and participated. Prof. Will Reese had charge of the music. Mrs. Harry Ziegenfuss rendered two splendid vocal solos. Miss Louis Whiteman, Head Deaconess, made an address, pleading for more young women to render Deaconess service. Judging from the general spirit and the most excellent reports the outlook for the future is very good.

THE G. W. AND AGNES HOFFMAN ORPHANAGE

Rev. Andrew H. Smith, Superintendent

The coming of a matron on December 23rd relieved us considerably for the strenuous Christmas season. As Christmas is supposed to be a day of joy, especially for children, I am happy to tell the Church that the entire family was well and prepared to enjoy the many good things sent to us. Some things came late, but for that very reason were all the more appreciated. One of the last things to come was a big Christmas dinner of nicely prepared chickens from our former parishioners in the Harrisville charge in Virginia. Of course we knew the chickens were on the way, hence we spared the heads of those we intended to kill from our own flock.

One of the greatest surprises was the tender of a lot of empty fruit jars and jelly glasses by the Red Cross of Gettysburg. These were emptied by the soldier boys in Camp Colt. Four barrels of jars and two big boxes of glasses made a nice load. These were all packed with our empty jars in barrels so that we are already prepared to send out a thousand empty jars to our friend who will fill them next summer.

But the greatest joy we have is the prospect of another cottage, a memorial to a father. This will mean an orphan family twice our present number. It will also call for a school building, which we believe the members of Potomac Synod will cheerfully give us this year. Our Treasurer, Rev. Samuel H. Stein, 119 South Duke street, York, Pa., reports that the early returns by the wide-awake Sunday Schools are from 15% to 50% larger than the contributions of a year ago. Surely a living faith is manifested by deeds of love to the dependent children for the Lord's sake.

The only vacation granted our children was Christmas week. Our work was not hindered by any influenza cases. Our sympathies were with those who were so sadly affected by the epidemic and our thanks went to God who so kindly spared us. We pray for His continued protection and care.

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Third Sunday after Epiphany. January 26, 1919

ISRAEL CROSSING THE RED SEA

Exodus 14: 1-15: 21

Golden Text—Jehovah saved Israel that

day out of the hand of the Egyptians. Exodus 14: 30.

Lesson Outline—1. From Egypt. 2. By God's Hand. 3. To Canaan.

Our lesson consists of the fourteenth chapter of Exodus, which contains the dramatic recital of Israel's escape from Egypt, and of a rapturous ode, commemorating this historic deliverance, which forms a part of the fifteenth chapter.

A terrible panic had seized the Egyptians. Practically they drove the Israelites out of their land. Moses was the hero of the exodus, but God was the leader and guide of the emancipated slaves. In pillars of cloud and fire they saw the symbols of His presence. Lightning was to them the swift dart of His eye, and the rolling thunder was the sound of His voice.

Thus, with God protecting their vanguard and rearguard, with divine signals flashing in the sky, with the thrilling assurance that the Almighty had prevailed over Pharaoh and was leading their way to freedom, the host of the Israelites was on the move. It is difficult for us, if not absolutely impossible, to trace their devious route (Ex. 13: 17-14: 4). But we can readily understand the stirring events on the shore of the Red Sea, near the beginning of their journey.

The capricious Pharaoh had, again, experienced a revulsion of feeling, and he had started in pursuit of the Israelites, determined to lead them back to their unpaid labor. He overtook them near the sea, and we have a graphic description of the terror that seized the fugitives at the sight of the hostile army (14: 10-12). Moses alone stood firm and fearless in that desperate plight. His faith was equal to the emergency. His trust was in God, and God proved that man's extremity is His opportunity. A strong east wind bared a passage through the gulf and, under cover of darkness, the terrified people passed triumphantly to the farther shore. When Pharaoh attempted to follow them, he and all his host were caught and destroyed by the returning waters.

The passage of the Red Sea is an historical narrative of supreme interest. It marks the beginning of the history of Israel, and it made an indelible impression upon the mind and heart of the infant nation. In prose and poetry many of the historians of Israel refer to it as the great redemption which God had wrought through His servant Moses. And, while many details of that remarkable deliverance were forgotten or became obscured in the ebb and flow of the centuries between the events themselves and the first written records of them that have come down to us, the essential facts stand out clearly and are firmly grounded in history.

But for us the religious significance of these events is even greater than their historical import. Indeed, that was true even of the men who wrote these ancient narratives. Their chief interest did not center in the exact historical facts of their nation's past, but in the great religious truths which these traditional facts illustrated. Thus the crossing of the Red Sea, the story of the redemption of a nation, will glow with light when we study it as a parable of the salvation of a soul.

I. From Egypt—The Israelite host came from Egypt, the land of bondage and bitterness. God had led them out of the oppression of cruel tyrants. They were on the way to liberty and life.

In our devotional literature Egypt is a synonym of sin. It is an apt figure. Sin is a hard taskmaster, and sinners are slaves. It lures its victims to Goshen, with promises of fair fields and green pastures, but in the end they are compelled to make bricks without straw. It binds men with bonds that seem like gossamer threads, but in reality they are spun of steel, holding them in abject slavery. Read the story of Israel's suffering in Egypt and translate the material and physical degradation into spiritual terms, and you have a picture of the sorrow and suffering entailed by sin.

God's cure of Israel's ills was radical. It was not an amelioration of their hard lot in Egypt, but a rescue and removal of their life from Egypt. Jehovah commanded Pharaoh to let His people go. He went to the root of the matter by delivering His people from bondage, and not merely

from burdens and bitterness. But we learn from our records that Israel cared less for freedom with its inevitable hardships, than for bondage with its compensating flesh-pots. They rebelled against the tyranny of Pharaoh, but they were not ready to pay the price of freedom under Jehovah in struggle and self-denial. The burdens of freedom seemed more unbearable to them than the yoke of bondage. Sinners also think more of the bitterness of sin than of its bondage; more of its punishment than of its guilt and shame. They would welcome relief from its primitive and painful consequences, but they are not ready to abandon its seeming pleasures and tempting fruit. They are more concerned about escape from the penalty of sin than about redemption from its guilt and power.

But no man can escape the bitterness of sin without renouncing its bondage. Jesus saves men from their sin, not merely from the penalty of sin, here and hereafter. His salvation is radical, like God's deliverance of Israel. And it is a salvation to service and sacrifice.

II. By God's Hand—It was God's hand that saved Israel, but He used natural forces and a great personality as His instruments of salvation. These two great truths are prominent in our lesson. Moses bore the message of redemption to the oppressed people. He engaged single-handed in the titanic struggle against the might of Pharaoh. He led the escaping host, and he infused courage and confidence into their craven hearts. To him, it would seem, belonged the glory of the deliverance. And he was aided by natural forces. Wind and water rallied to his assistance when the Egyptian army threatened to overwhelm him. But when Miriam and Moses sang their jubilant ode of victory, they gave God the glory (15: 21). They recognized that God stood back of nature and man, using both for the accomplishment of His purpose.

So God and man co-operate in the salvation of souls. And even natural events, so-called, may play an important part in redemption.

Ultimately it is God who redeems man from sin. It is His divine love, the immeasurable yearning of the Father's heart, that makes our redemption possible and actual. One vast chorus resounds through the ages, in praise of His unmerited and unearned grace. God alone saves man.

But God does not save man alone. He makes Moses His messenger and minister, and the forces of nature become His allies. He uses the crowing of a cock to quicken the conscience of Peter, and a violent storm to change the heart of Luther. So He may still use the inarticulate voices of nature, or natural events, as His providential agents to arouse a dull conscience, or alarm an impenitent sinner. But men do not hear the message of salvation in the kingdoms of nature. That is heard only in the Gospel of Jesus preached and lived by His servants. There are many voices in this world that may frighten sinners, and many forces that may beget fear and remorse. But there is only one voice summoning men to penitence, and promising pardon and peace. That is the voice of the Saviour. Wherever men preach His Gospel and practice His love they become the personal instruments in the hand of God for the salvation of sinners.

III. To Canaan—The goal of Israel was Canaan, the land of milk and honey. But none of Moses' army realized the dangers and difficulties of the journey. Many years were required to teach Israel that the exodus meant not merely the liberation of Pharaoh's slaves, but also, and especially, the education of Jehovah's people.

The goal of the redeemed is the heavenly Canaan. We picture its delights to induce sinners to accept Jesus as their deliverer. But we must remember that the way to Canaan led past Sinai, with its impressive lessons of law and loyalty. Freedom from

sin means loyalty to God. He is our Master, no less than our Father. He claims the obedient service of those whom He has redeemed from the tyranny of sin. Our real Canaan is found in the joy of His service, whether here or hereafter, and not in the occupation of a land "flowing with milk and honey."

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

January 26th. Books That Have Helped Me

Prov. 2: 1-9.

"Of making many books there is no end, and much study is a weariness to the flesh." If those words could be truthfully written many centuries ago, how much more truth is contained in them to-day. At that time the publication of a book was a great event; to-day it is a most common occurrence. Perhaps one reason why we do not so highly appreciate modern books is because of their multitude. They become common. If they were a rarer article we might attach greater value to the same. And yet, even to-day, when we are surrounded by books of every description, they are to be regarded among our best friends. They are our most trustworthy and reliable friends. They speak to us of many things and never fail us when we go to them for information and instruction. Every young person should seek to cultivate the friendship of books; should strive to build up a library of his or her own and should find pleasure in communing with these silent friends.

In discussing the subject of "Books That Have Helped Me," each one must answer for himself. I can at least only hope to be suggestive. There are books of history that have helped me. How the events of the world are therein brought to our attention! In them the past still lives. Men and women of ages gone march in vivid characters before us. The familiarizing oneself with the course of human life, the development of laws and institutions, the rise and fall of nations, the working out of great fundamental principles, all constitute books of history, and these furnish the ground-work upon which the present and the future must be constructed.

Then there are books of travel. In these the scenes and incidents of different countries are depicted and the experiences of men and women are described. Much valuable information is imparted through books of travel. They bring the ends of the earth to our very presence and establish a bond of union and fellowship with all parts of the globe.

There are books of poetry. These contain the bloom and flower of literary ex-

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pression. They breathe forth the highest sentiments and loftiest ideals, couched in marvelous beauty of phrase and diction. We should read more poetry. Charles Darwin, the great scientist, when he drew towards the close of his illustrious life, had one regret, namely, that he did not read more poetry, and remarked that if he had to live his life over again he would read poetry every day.

Then there are books of fiction. In these the wonders of the imagination are placed before us. The social, religious and economic life of the people are vividly portrayed and great principles are usually made to speak in living characters as they move before us. Some books of fiction are not worth reading. There is too much chaff and rubbish to be removed before the golden grain of truth can be discovered. Some books of fiction kindle wrong thoughts in the imagination and raise false desires, but fiction of the higher order, the first class novel, is worthy of reading and of study.

There are books of the War. A new phase of literature has been produced within recent years. We might have expected that the War which has wrought so many changes in our social, domestic, economic and national life should work corresponding changes in our literature. Nearly all of our modern books published within the last three or four years treat on some phase of the War. These books have helped us to get a clearer understanding of the world situation. They have opened the eyes of men to the fundamental principles for which we have been fighting. They have helped us to make a proper diagnosis of the evils of society

and to administer the cure for the hurts and aches of humanity. Many helpful books have come out of the War, and while some of them will be transient in character, a number of them will be treasured among the literature of the ages.

Then there are books of religion. These are of various types. There are the volumes of great theologians and Church historians in which are set forth the great doctrines and historical movements of the Church. There are missionary books. These are the continuation of the Acts of the Apostles and narrate the story of the onward march of God's Kingdom in the world. There are devotional books, books of meditation and of prayer, and hymn books. What wealth of material there is in these devotional books! The hymnal is not read as it ought to be. The prayers of great and good men which form the chariot whereby their thoughts and emotions are conveyed to Heaven should be read more frequently and more fervently.

Then there is finally the **Bible**, which is the Book of Books. No other book has helped us quite as much as the Bible. It has not only been "a lamp unto our feet and a light to our path," but it has been an inspiration to us in every time of need. It has been our comfort and our guide. It has been our weapon and our staff. No other book can ever take its place. It should be our daily companion. It will help us to live better lives and to die more peacefully.

Let each member of the Society suggest one book that has been of real, genuine help during the year, and in this way the meeting can be made of real, practical interest.

READ NO FARTHER

Unless you are open minded and sufficiently wide awake to be able to appreciate something that will make the work in your Church and Sunday School more effective.

IN-AS-MUCH

We will simply let Rev. Samuel D. Price, D. D., of the World's Sunday School Association, have his say:

"IN-AS-MUCH has recently come to my attention, and it is a great satisfaction to see such a musical service which presents the challenge of missionary service to young people. The picturesque setting used and the thought developed by Mrs. Ella Gardiner Richdale are full of interest. Youth will be deeply impressed and will be eager to enlist for foreign service under the Cross.

The musical portion by Prof. C. Harold Lowden is tuneful indeed. Prof. Lowden knows how to write high grade music without making it too difficult to be easily sung. There is plenty of spirit in each of the selections and a real climax is reached in the concluding number, 'Tell It Wherever You Go.'"

A RIFT IN THE CLOUDS

A minister in Philadelphia after examining this came back to get thirty-five more copies, and his testimony was that it is one of the most comforting and optimistic messages that he has found; and if you could see them going out to all parts of the United States and Canada in lots of 25, 50 and 100, you would agree that it must be worth while. Do your people need something along this line? Will you examine it for their sakes?

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If you are contemplating holding special Evangelistic services or care to brighten your Sunday evening or Prayer Services, we suggest that you examine this book. None of this clap-trap rag time stuff, but a fine collection of worth while hymns and Gospel songs and divided into sections so you may readily turn to the songs for any purpose desired. Popularly priced.

Unfortunately we can do no more than tell you about these helps. If we could compel you to do your part—you would find your work more successful.

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News of the Woman's Missionary Society

[Send Communications to Mrs. E. W. Lentz, Bangor, Pa.]

Second Returns Are Announced—West Susquehanna Classis, Miss Anna Froelich, President, reports three new societies organized in one charge. This is the good work of Rev. R. R. Jones, of Center Hall. The new societies are Emanuel's Church, Tusseyville, Pa., Mrs. Edgar Rimmey, President; St. John's (Farmer's Mills), Mrs. Gardner Grove, Center Hall, R. F. D., President, and Grace Church, Spring Mills, Pa., Mrs. J. C. Lee, President.

Trinity Church, Center Hall, is one of the most active societies of this Classis. They have more than doubled their membership in this Recruiting Campaign. Their Thank Offering amounted to \$27.66. We esteem highly the good that Rev. and Mrs. Jones are doing for their people in helping them have a part in a world-wide work for humanity. Other societies are working out the goal set before them, but have not been able to give their full report on account of the "Closing Order," in some cases observed twice.

New Year's Eve in East Mauch Chunk—Under the direction of Mrs. E. E. Rinker, Secretary of Young Women's Missionary Auxiliaries of East Pennsylvania Classis, the Reformed Church of East Mauch Chunk closed the old year and ushered in the new with the missionary spirit engendered by the presentation of the "Motive" Thank Offering Pageant. The Pageant was rendered by the Y. W. M. A. of the Church. The Thank Offering from the 12 members of the society was \$18.10. The pastor, Rev. R. J. Freeman, made the address.

After the Thank Offering service, the audience was invited to the Sunday School room, where 12 tables were arranged typifying the 12 months of the year. The

audience was asked to select the table which represented the month of their birth. Cake and coffee were served to 125 people. After refreshments were served a program of music and an address on the "Value of Time" by Mr. Rahn, Farm Bureau Agent of Carbon County, carried the evening almost to its close. In the few minutes of the old year which remained, the audience joined hands in a large circle and sang, "Praise God, From Whom All Blessings Flow;" the pastor led in prayer, then all heads were bowed in silent prayer until the bells proclaimed the New Year.

Thank Offering and Guest Day—The W. M. S. of First Church, Easton, Mrs. Edward F. Evemeyer, President, combined two interesting events in one long-to-be-remembered afternoon, early in December, when the ingathering of the Thank Offering was observed in connection with the annual "Guest Day." Special guests included representatives from sister denominations and three of the Reformed Churches of Easton. Mrs. Evemeyer was hostess and kept welcoming guests until the large parlors of the manse were completely filled. Miss Leah Coleman gave readings to illustrate the joy which comes from the Thank Offering. Mrs. Churchill, Secretary of Thank Offering, conducted an appropriate service, after which \$122 was consecrated to the Lord's Work. Mrs. Charles Weaver, Chairman for the afternoon, had charge of the program.

The Home Mission Pageant and the Thank Offering—To emphasize the gifts of liberty and superior blessings of American women, the pageant, "Christ in America," was given at the ingathering of the Thank Offering by the W. M. S. and the Young

Woman's Missionary Auxiliary of St. John's Church, Bangor, Pa. After the prologue the lights were turned off, and for a few minutes the audience was in total darkness. Then Liberty entered, bearing a lighted torch. The darkness of the background threw Liberty, with her lighted torch, into strong relief, and then nation after nation appeared, as though drawn by the beacon. As the Spirit of the Church entered, leading the choir, singing its triumphant hymn, the full lights were again turned on. The pageant was concluded by the representatives of the nations in America pledging fealty to the flag and to Christ's Church. The Thank Offering of the W. M. S. was \$59.20; of the Y. W. M. A. \$10.

Mrs. Edward F. Enevemyer is still suffering from the effects of the influenza. Her condition requires rest and absolute quiet. She has been relieved for the present of all duties, with the exception of the editorship of the "Outlook of Missions."

The Christmas holidays have brought greetings from Mrs. Rebecca S. Dotterer, Daytona Beach, Florida, Box 265.

The Y. W. M. A. of East Mauch Chunk made a quilt which they sent to the Field Secretary. The quilt was given to some poor Jewish family in Philadelphia. The family acknowledged the gift and expressed their thanks.

DOMESTIC

The influenza epidemic which swept the country during the latter part of last year caused 111,688 deaths in 46 largest cities and increased the combined death rate for those communities in 1918 to 19.6 per thousand, according to statistics made public by the Census Bureau.

The industrial casualties in Pennsylvania in the past year totaled 184,844, which is 43,036 less than in 1917, and 70,772 less than in 1916.

Nine persons were killed and 19 injured in a mysterious fire and explosion which wrecked the film exchange building in Pittsburgh last week.

By a vote of 204 to 64 the House adopted the Election Committee's report seating James Wickersham, Republican, as Alaskan delegate in place of Charles A. Sulzer, Democrat.

Hiram C. Gill, formerly Mayor of Seattle, died January 7th of influenza, aged 53. He was elected Mayor of that city three times.

In a petition received by Vice-President Marshall and laid before the Senate Henry Ford, Democratic candidate for United States Senator, who was defeated on the face of returns by Truman H. Newberry (Republican), gave formal notice of a contest of the Senate seat and has asked for a recount of the ballots.

Five more States, Ohio, Colorado and Oklahoma, Tennessee and Idaho, January 7th and 8th, ratified the proposed prohibition amendment, making a total of 21 States that have endorsed the proposal of Congress. The act needs to be passed by 15 more States.

Theodore Roosevelt's own wish that he be buried with only simple ceremony at Oyster Bay was fulfilled. There may be national memorial services at Washington or New York in the near future.

Internal revenue tax collections for five months between July 1st and December 1st, 1918, amounted to \$621,697,000, the Treasury reported January 7th.

Six members of the National Woman's party were sent to jail after refusing to pay fines for kindling fires opposite the White House which they intended to keep burning until the Senate passed the suffrage resolution.

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Department of Justice agents in New York watching German suspects have been assigned to frustrate activities of five groups of Bolsheviks which have established headquarters in New York. The spirit of Bolshevism is admitted to have become "alarming."

Capt. Edward B. Rickenbacher and seven other American "aces" have been called home by the Government to found a flying school which will rank with West Point Military Academy and Annapolis Naval Academy.

President Wilson will return to the United States to attend the closing session of the present Congress according to present plans and will go back to France for the later sittings of the Peace Conference.

The five Socialist leaders tried for conspiracy to violate the espionage law, were found guilty by jury in Federal Court. They are Congress-elect Victor L. Berger, publisher of the Milwaukee "Leader;" Adolph Germer, Secretary of the National Socialist party; William F. Kruse, editor of the "Young Socialist," and Rev. Mr. Tucker, writer and speaker.

George Sharp, twin brother of William G. Sharp, American Ambassador to France, died at the home of his mother at Elyria, O., January 8. Ambassador Sharp, who arrived from Paris ten days ago, was at his bedside when his brother died.

FOREIGN

Count George F. von Hertling, the former German Imperial Chancellor, died last week at Ruhpolding, Bavaria.

Cardinal Mercier, of Belgium, will visit America in the near future according to an announcement in the Belgium newspapers.

A report from Russia states that Maxim Gorky, the Russian author and revolutionist, has been elected a member of the Petrograd Soviet.

Red revolution has descended upon the streets and public buildings of Berlin. The

defenders of the Ebert government are firing by platoons. Three hundred persons have been killed and many hundred wounded in Berlin.

King Alfonso of Spain, it has been reported from Madrid, hopes soon to visit the republics of South America.

President Poincare of France will probably visit the United States late in June or early in July, according to an announcement made by him to the Associated Press.

Twenty persons were killed in the American embassy at Berlin, January 7, which was badly damaged by rioters. There was no official report of Americans being killed.

MISCELLANEOUS

Major-General J. Franklin Bell, 63, Commander of the Department of the East, died January 9 in New York City following a sudden heart attack.

German plans for the invasion of Canada by men in this country who have served with the Imperial German Navy, were told January 9 to the Senate committee by A. Bruce Bielaski, head of the Bureau of Investigation of the Board of Justice.

The port of New York was tied up January 9, when 15,000 members of the Marine Workers' Affiliation struck. Tubes carried all Jersey residents having business in New York.

Evidence designed to show that Francisco Villa, the Mexican bandit leader, received \$380,000 worth of munitions paid for by a German agent through the Mississippi Valley Trust Company, of St. Louis, in 1915, has been presented to the Senate committee investigating German propaganda, by Major E. Lowry Humes, in charge of the investigation.

Of the 71,114 wound and injury cases tabulated in the American expeditionary hospitals between January 15 and October 15, 1918, 85.3 per cent. recovered and returned to duty.

By a vote described as "very close" the

House Appropriation Committee has approved the request of President Wilson that Congress appropriate \$100,000,000 for relief work in Europe outside of Germany.

As a result of the citizenships bestowed upon President Wilson by all the cities and towns in the Turin district, the President can vote or hold office in 1,800 different Italian municipalities.

Figures made public by the Ordnance Department of the Inter-Allied Bureau of Statistics show that the production of munitions in the United States had grown so rapidly that in the last months of the war the United States was far ahead of Great Britain and France.

Plans for a nation-wide fight against the "Red Flag" movement were laid at the annual convention at Washington last week of the National Association Opposed to Woman Suffrage.

Germany has fallen behind in the last month in turning over material required by the terms of the armistice.

Governor Albert E. Sleeper, of Michigan, in his second inaugural address January 2, declared himself in favor of national prohibition, and the abolishing of all foreign language instruction in the lower grades of the State.

During the year 1918, the Great Lakes fleet handled almost one hundred and six million tons of shipping. The great majority of this was material used in building and in Government contracts.

At the naval air station at Rockaway, L. I., a few days ago, a giant plane made a test flight carrying 50 passengers. The plane is equipped with three Liberty motors, and develops a cruising speed of 80 miles an hour.

The Ford Motor Company of Detroit has announced a new minimum wage scale, based on six dollars a day for all employees. Henry Ford's son has been elected to succeed his father as president of the company.

C. E. F. A GREAT LEGACY

Have you ever thought of making your will an expression of your faith in the Gospel of Jesus Christ?

Have you ever considered that a bequest to bless the children would be the most convincing testimony you could give as to your belief in the Gospel as intended for the children and as adequate to meet the world's needs by saving and training the children? Our Lord, in the last, solemn moment of His life gave us the great commission. It was His legacy to the world—His gift of a Gospel to the human race. That great commission directs us to teach, and who better can be taught than the children?

Not every one can make legacies. Not every one who makes legacies can give to the cause of Childhood, but those who are able to direct their money in this way are face to face with a solemn opportunity. Through the consecration of a part of their wealth to the CHILDREN'S ENDOWMENT FUND they will live on and work on after they have entered into the "Inheritance incorruptible and undefiled and that fadeth not away."

What we urge is that the drawing of wills should be a religious act. In the old days when Christian people made their wills they began with the words: "IN THE NAME OF GOD, AMEN." In this phrase they attested their sense of the solemnity of the transaction as done in the sight of God. A will drawn in that spirit has room for many good things, such as the needs of one's own children and dependent relatives, the claims of local institutions and of denominational, benevolent work. Certainly there will be room for the religious education of the children of our land and of other lands. Is there any better way by which a person can arrange to close his life's record? What nobler response could he make to THE GREAT LEGACY OF CHRIST?

The beginning of this New Year of Grace is a good time to attend to these things.

RUFUS W. MILLER, Secretary.

Correspondence may be addressed to the Board, Fifteenth and Race Streets, Philadelphia. The legal name which should be used in all legacies is—Publication and Sunday School Board of the Reformed Church, Incorporated in Pennsylvania in 1897.

**DEVOTIONAL READINGS IN THE
HEIDELBERG CATECHISM**
By the Rev. John C. Gekeler

VI. CHRIST

The doctrine concerning Christ is the distinctive doctrine of the Christian religion. The great question propounded to every man is that which Jesus asked of His disciples, "Who say ye that I am?" Over one-third of the space of the New Testament is devoted to the consideration of the personality and the work and the teaching of Jesus who is called Christ.

1. Affirming the Deity of Christ, the Catechism teaches that He is a Saviour. Saviourhood is given as the meaning of the name Jesus (Quest. 29). In the language of the angel to Joseph He is called Jesus, "because He shall save His people from their sin." Thus the very Name should remind us of the universal need as testified by individual experience and by every heathen religion. The truth that He is the only Saviour is emphasized in Question 31.

2. The Nature of Christ—The nature of Christ as being very God of very God and very man of very man is most clearly set forth in Questions 15-18. Jesus stands in a peculiar relation to God. Frequently He spoke of God as "My Father"; never as "our Father" in the sense of aligning Himself with men. Yet to Him God is "the Father" of both Himself and of men, His brothers. While He never spoke of the virgin birth, there is no reason why we should reject it. "Christ alone is the eternal, natural Son of God. As Son of God He took upon Himself the form and nature of men, in order that He might lift men back to the plane of sonship from which they had fallen.

3. The Service He Renders—Question 31 very beautifully speaks of the service Jesus renders to men. He is "our chief Prophet and Teacher," "our only High Priest," "our eternal King." Under each phrase there lies the great reality of His life, given so freely for all mankind. His words are the standard by which all, men and events, are to be judged. It is difficult to separate His words and deeds; they are all of one piece. The scope of His authority is indicated by the expressions employed, which also define what should be our attitude toward Him, viz., faith, love, obedience.

4. The Passion of Christ—One cannot think and speak of the service Jesus renders men without thinking of His Passion, His sacrifice. The sufferings of Jesus were incidental to His human nature; He was hungry, He thirsted, He was weary—because He was human. He was hated, slandered, killed—because He was the kind of a man that He was, pure, holy, sinless. He suffered the effects of sin, although He had no sin. He stated the purpose of His incarnation when He said, "I lay down My life for the sheep." So the greatness of His love becomes the measure of His sacrifice. The work He came to do and which He accomplished was both a human and a divine necessity: men needed to be saved, God had to endeavor to save them. In all He said about His work, there are notes of its vicariousness and voluntariness.

5. The Glorification of Christ—In His "high priestly prayer" it was a subject of prayer. Did He think of it as a kind of vindication of His life and work? It came to Him through His work, as it comes to every man. The Transfiguration was more than an incident; it was a supreme experience intended to prepare Him for a still greater experience, viz., that of the cross. And only as that experience was met could there be for Him any glorification. In His death God was made glorious before men, and in the glory of His death Jesus appears beautiful before men. The resurrection could only follow the experience of the cross, and in it Jesus "was declared with power to be the Son of God." Thus is He glorified. In this light

read Questions 45, 46, 50.

6. Our Relation to Christ—No study of Christ is complete which does not bring to us the question of our relation to Him. "What think ye of Christ?" In the development of the individual's relationship to Christ lies the peculiar beauty and richness of the Heidelberg Catechism. The personal note is sounded throughout. The personal pronoun is constantly recurring. From the very first we are taught that we belong unto Him, since He has redeemed us. Our recognition does not alter the fact, although it does change the whole aspect of heaven and earth. The Christian is defined as partaking of the very nature of Christ. Filled with the Spirit of his Master, he becomes identified with Him in the plans and purposes, the emotions and determinations of his life. In Question 33 the relation of the disciple to Christ is described under the term of sonship. "Christ alone is the eternal, natural Son of God; but we are children of God by adoption through grace for His sake." In Questions 59, 60 we are taught that we are righteous before God because of our relationship with His Son, Jesus Christ our Lord.

The doctrine of Christ is thus far more than mere theory. It is an experience to be realized, a life to be lived in the every day places. Instead of being isolated from his fellows, the Christian is given a fuller degree of life that enables him to live truer to its high purposes. His motives have been elevated, his interests broadened, his outlook enlarged by his relationship with his Master.

CHARLES A. WAGNER

Since he was a subscriber to the "Messenger" for almost 50 years, it is only fitting that its columns should record a tribute to the memory of Charles A. Wagner, a member and elder of Trinity Church, Watsontown, Pa., who departed this life October 2, 1918, at the age of 79 years. It is hardly necessary to speak in terms of eulogy of Elder Wagner, inasmuch as the

EGGS PAID THE PASTOR

Mrs. Lena McBroon, Woodbury, Tenn., writes: "I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid my pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some and had 1½ dozen left."

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What is the relation of the war to reconstruction? How does the soldier become a builder? Can this war be made a highway to permanent peace? How is the new world to be made from the material of the old? Such questions are lifted and answered in Professor Lynn Harold Hough's new book, "The Clean Sword." It clarifies the issue, it sees the present in the light of a large historical perspective, it gives a wide outlook in the future.

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simple facts of his life speak for themselves and proclaim the man as well as his character.

He was born October 30, 1839, a time when large families were rather more common than they are now, for as he often reminded his pastor and his friends he was one of 12 children. He was of sturdy stock and was a man of unusual physique, sharing with five of his brothers the Old Testament distinction of living to an advanced age, whose average age was 77 years when the first break came in 1916. When Watsontown celebrated its Old Home Week in 1915, the brothers and sister with their families posed for a family portrait in front of the residence of one of their number, J. H. Wagner, and a most unusual and remarkable group it was. While Elder Wagner resided in Watsontown during the latter years of his life, most of his time, however, was spent on the farm. Fairview, in Montour County, the old homestead farm, was his home for many years, where he lived most happily with his family and won the respect and esteem of his neighbors and the surrounding community through his kindly disposition and upright life. A pioneer in the work of the Grange, a member of the State Board of Agriculture and Director of Farmers' Institutes of Montour County for many years, he was looked upon as a leader in the community and contributed not a little to the improvement of rural conditions. He was a type of farmer with a vision and was most progressive and forward looking. A man of wide interests, enlarged sympathy and public spirit, the political party with which he was affiliated saw fit to call him to serve as Associate Judge of Montour County. At another time he was nominated for the office of Assembly, but the fact that the Prohibition party also endorsed his candidacy encompassed his defeat.

He was a lifelong member of the Reformed Church and was most loyal to his spiritual mother and her institutions. Rough roads and bad weather did not prevent him from taking his family to Church regularly every Sunday. For nearly fifty years he read the "Messenger," and so was well informed about the Church and her work. At the time of his death he was an elder in Trinity Church, Watsontown, Pa., having served in this office almost continuously since his removal to town about nine years before. He was greatly interested in the work of the Sunday School, and was an active and earnest member of the pastor's Bible class. He realized the truth of Dr. Van Dyke's words: "When a man can forego even the outward services of religion and stay away from the house of God and let the seasons of devotion and communion pass by without a word of regret, his faith and love must be at a low ebb, if indeed they have not altogether dried up and blown away." Of a genial and bright disposition, he was the friend of young people and children and loved to be in their company.

The funeral was held from his late residence on October 4, 1918, and was largely attended. His pastor, Rev. P. A. De Long, based his remarks on 1 Thess. 4: 13-14. The honorary pall-bearers were his four brothers, William, of Winchester, Va., in his 89th year; G. Nelson, of Grand Rapids, Mich., in his 82nd year; J. H. and D. Frank, of Watsontown, Pa. Six nephews bore his body to the grave, J. H. Wagner, Jr., and Curtis W., of Watsontown, Pa.; William B. Wagner, of Winchester, Va.; Ambrose S. Clapp, of Milton, Pa.; Ambrose S. Balliett, of Danville, Pa., and Paul Clapp, of Danville, Pa.

The widow and three children survive to mourn the departure of a kind husband and a devoted father: Elizabeth Balliett, to whom he was married November 24, 1870, and Mrs. W. E. Feinour, Millville, Pa.; Charles Carroll, State University, Madison, South Dakota, and Bertha Balliett, residing at home.



The late Rev. Nehemiah H. Skyles, Woodstock, Va.

(A biographical sketch of this devoted servant of the Churh will be found in the "Messenger" of December 26, 1918.)

ANOTHER OLD FRIEND GONE

Born in the same month and in the same year, members of the same literary society in college, ordained in the same Classis and in the same year, serving neighboring charges for many years, filling each other's pulpit quite often, and, having been pastor of his father's family for five years, often meeting him there, it is but natural that I should write, "Another Old Friend Gone."

The Rev. Nehemiah Hershiser Skyles (bearing his mother's maiden name) was one of the excellent of the earth, one of those lovely souls who brighten life all around them, wherever they are. At college, when we called him "the last run of the prophets," he laughed as heartily as we did.

He made no pretensions to scholarship, but his preparation for the pulpit was careful; and that preparation united two important things, the study of the Bible and the study of his people. He was a good preacher because he was a good pastor.

It so happened that quite a number of us began our ministry about the same time (1863) in the three neighboring counties, Bedford, Blair and Huntingdon, and he was one of them (Love, Heilman, Kieffer, Cort, one or two others and myself); and as all were inexperienced and had about the same problems both in pastoral and pulpit work, we organized an association for mutual benefit. In this practical and helpful body he took deep interest and gave his full share to our program of public service and private discussion.

He held no prominent place in the Church and was seldom in the public eye, but he was one of those to whom the Lord so tenderly says, "I know thy works."

In early life we usually measure our companions and forecast their probable success, and with considerable assurance say: "This man will make his mark; that man will not amount to much." Alas, both disappoint us. The brilliant fellow fades out, and the other quietly plods on through fifty-five years and lays before his Lord a great store of the "well done."

It seems long since I saw him last, and it is more than sixty years since I saw him first; but in all this time he was the same true, kind, heartsome, cheerful, genial soul, who made the most of life by faithfulness to common daily duties and opportunities.

Farewell, dear friend, in the hope of meeting in the heavenly morning.

The ministers of 1863 are few in number, and their shadows are rapidly lengthening; but what a joy to see the long list of young men who to-day are doing so much and giving promise of more in the great work of the Church! I glory in their strength and thank God for their growing usefulness.

A. C. W.

Educational Column

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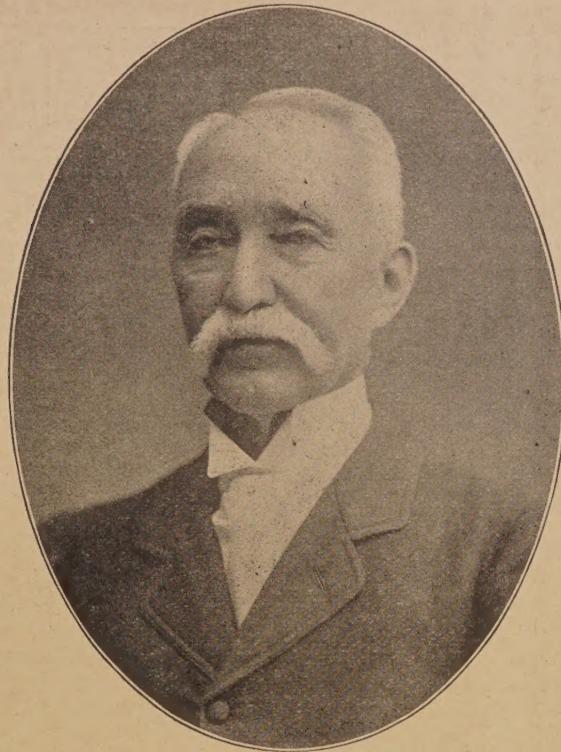
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Rev. Lewis C. Edmonds

THE REV. LEWIS C. EDMONDS

(In Memoriam)

Lewis Christian Edmonds, son of John A. and Elizabeth Edmonds, was born December 12, 1830, near Nazareth, Northampton County, Pa. He was one of 17 children, 14 of whom reached adult age; nine of these being boys who were enlisted to preserve the Union in the late Civil War. He was baptized January 29th, 1831, by his mother's pastor, Rev. Lewis Lambert, of the Moravian Church, and was confirmed in the same Church on Easter Sunday, 1848. In early life he taught school and at the same time studied to qualify for higher education. In his school room near Mauch Chunk he received and recognized a distinct call to the holy ministry. For this he fully equipped himself by taking a course in Hartwick Seminary, at Cooperstown, New York. After the completion of this course he was examined and licensed to preach by the Reformed Church, of which his father was a member, and was ordained November 21, 1855, at Akron, Ohio, where he began his ministerial duties, which through his busy life covered various sections of the country. He served in Aaronsburg, Beaver Springs, Durham, Freeland, and Red Bank, Pa., in Akron, Caanan, and Swanton Charges, in Ohio, in Stockton, Cal., and Emporia, Kan., missions. He also served a Lutheran congregation in Ford's City, Pa., quite a while. In his early ministry, while stationed at Akron, Ohio, he made the acquaintance of Miss Anna Eliza High, daughter of William High, to whom he was married February 1, 1856. The issue of this union was four sons and three daughters; one son, Calvin, and one daughter, Elizabeth, dying in early childhood. Those living to-day to mourn the loss of a father rich in years and honors include Howard L., of Manheim, Pa.; Byran H., of Creston, Ohio; John F., of Pittsburgh, Pa.; also Mrs. Annie E. Hamilton, of Creston, Ohio, and Jennie M. Bowers, of Caanan, Ohio. Besides these there are 14 grandchildren and 8 great-grandchildren. His life partner preceded him to the Heavenly abode June 3, 1915, in Caanan, Ohio.

When our nation was threatened with disruption by the secession of the Southern States he enlisted in Regiment 148, P. V. I., the late Governor Beaver's regiment,

raised in Central Pennsylvania. He went as a second lieutenant in a company raised near Millheim, Pa., and served in Maryland guarding the railroad north of Baltimore. This inactive life was too much of a drag for him and coupled with sickness compelled him to resign his commission and return to Aaronsburg, where he also resigned his pastorate and accepted a call to Beaver Springs, Pa. An urgent appeal by President Lincoln for more soldiers found a ready response in the lieutenant, who had fully recovered his health; so he raised a company in his new charge and taking his boys to the front as their captain, he refused all offers of promotion because of his promise to remain with them. This time his company went to the front as a part of the 184th Regiment, P. V. I., which was part of the Army of the Potomac.

In all of his army life he suffered no wounds nor capture, although quite a number of his men were wounded or killed. He had quite a number of close calls, which impressed him profoundly with the sense of how God cared for him and shielded him in answer to his dear mother's prayers. He and what was left of his company were mustered out of service at the end of the war, after which he resumed his pastoral duties, and up to his demise remained true and loyal to the Church of his choice in spite of tempting offers. His often expressed desire to preach a Gospel sermon on the 100th anniversary of his birth seemed possible up to about a year ago, when weakness consequent to old age proved beyond a doubt that his wish could not be realized. During his period of inactivity as a pastor he spent two summer seasons in the mountains of Eastern Kentucky and Tennessee, preaching to the neglected white settlers, and desired to go again, but his wish could not be gratified because of the feeble condition of his life

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partner.

What a consolation and comfort he was to those who were bed-ridden and could not attend divine services! He seemed especially gifted to speak consolation to the sick and inspire them with hope of either recovering health and strength again or of reaching that Heavenly place of peace and rest where pain and sorrow do not obtain.

At the time of his death, December 21, 1918, he had reached the ripe age of 88 years and 9 days.

ANNA CAROLINE TESKE

The sympathy of our Church goes out to Rev. and Mrs. G. Teske, of Ft. Loudon, Pa., whose sweet little daughter, Anna Caroline, died on December 23, between St. Thomas and Chambersburg, while she was being hurried to the hospital. She was not considered seriously ill and her death came as a shock. Funeral services, in charge of Rev. W. S. Brendle, of Lemaster, Pa., were held at the parsonage on Thursday afternoon, December 26, with interment in the beautiful cemetery near the town. Her age was 6 years, 11 months and 23 days.

The sympathy of the congregation was fittingly expressed by presenting the pastor and his family with a substantial purse. She leaves to mourn her departure, mother, father, one sister, three brothers and all her little friends of the community, in whose hearts her memory will always live. May the family find consolation in the thought that she is now safe in the arms of Jesus.

W. S. B.

MRS. C. H. BAKER

Elizabeth H., wife of Deacon Clarence H. Baker, died in Hagerstown, Md., December 22, 1918, after a few hours' illness. Weakened by an attack of the "Flu," from which she did not fully recover, she suffered from a stroke of apoplexy. Her illness lasted but for a few hours, when the spirit returned to God who gave it. She was an earnest Christian, a devoted mother, and a loyal wife. There were no unused energies in her make-up, when either of these demanded her hand and heart. Possibly, if she would have thought of herself more frequently, she might have been better able to resist the attack of the plague. She was of an old Virginia family and preserved and practiced the best traditions of her forbears. She will be missed by a large circle of friends, but especially by her husband and five children. But these know from when the help for trials comes, and will claim the promise of those who call upon Jesus in time of need.

MRS. A. J. BACHMAN

Permillia J., beloved wife of Rev. Adam J. Bachman, of Schaefferstown, Pa., fell asleep in Jesus on Thanksgiving Day, 1918, at 11 o'clock. She was the daughter of William and Elizabeth Urich Zellers, of Sheridan, Pa., and was married to Rev. Mr. Bachman September 20, 1881. Her age was 65 years, 5 months and 25 days. For three months she had been a patient sufferer in the Good Samaritan Hospital, Lebanon, Pa. She was afflicted with diabetes and her death was due to shock, following the amputation of a limb. She had deeply appreciated the visits and kindly words of comfort and cheer of the numerous ministers who called to see her during her illness.

Mrs. Bachman was profoundly interested in all the work of the Church, being President of the Missionary Society and Superintendent of the Primary Department of the Sunday School for many years. She was a member of the Aid Society, both at Schaefferstown and Newmanstown. Those

who enjoyed the hospitality of her home know how faithful a wife and mother she was, and with what large-hearted kindness she ministered to the poor and destitute. Among the causes remembered in her will were gifts of \$100 to Foreign Missions, \$100 to Bethany Orphans' Home, and \$100 to the Aid Society at Schaefferstown. Funeral services were held December 3. Revs. David Sheirer and J. Lewis Fluck, D. D., had charge. Dr. George W. Richards, of Lancaster, preached the sermon at the Church. Dr. Richards spoke eloquently from I Thess. 4: 13. Revs. W. F. DeLong and W. J. Kerschner assisted. The body of this faithful servant of Christ was laid to rest in the Schaefferstown Cemetery.

She is survived by her bereaved husband, one son, Lic. A. R. Bachman, and four daughters, Patti P., wife of Rev. Charles H. Brown, of Herndon, Pa.; Grace I., wife of Mr. John Y. Hoke, Cornwall, Pa., and Misses E. Nancy and Emma M. Bachman, at home. A sister, Mrs. N. S. Althouse, Reading, and a brother, Theodore Zellers, of Lititz, Pa., also survive. "So He giveth His beloved sleep."

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The battle o'er, the victory won,
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